

Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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10 U.S. 113

ROE v. WADE

70

Cite as 93 S.Ct. 705 (1973)

410 U.S. 113, 35 L.Ed.2d 147

Jane ROE, et al., Appellants,

v.

Henry WADE.

No. 70-18.

Argued Dec. 13, 1971.

Reargued Oct. 11, 1972.

Decided Jan. 22, 1973.

Rehearing Denied Feb. 26, 1973.

See 410 U.S. 959, 93 S.Ct. 1409.

Action was brought for a declaratory and injunctive relief respecting Texas criminal abortion laws which were claimed to be unconstitutional. A three-judge United States District Court for the Northern District of Texas, 314 F.Supp. 1217, entered judgment declaring laws unconstitutional and an appeal was taken. The Supreme Court, Mr. Justice Blackmun, held that the Texas criminal abortion statutes prohibiting abortions at any stage of pregnancy except to save the life of the mother are unconstitutional; that prior to approximately the end of the first trimester the abortion decision and its effectuation must be left to the medical judgment of the pregnant woman's attending physician, subsequent to approximately the end of the first trimester the state may regulate abortion procedure in ways reasonably related to maternal health, and

declaratory aspects of case attacking constitutionality of Texas criminal abortion statutes where case was properly before Supreme Court on direct appeal from decision of three-judge district court specifically denying injunctive relief and the arguments as to both aspects were necessarily identical. 28 U.S.C.A. § 1253.

2. Constitutional Law §42.1(3), 46(1)

With respect to single, pregnant female who alleged that she was unable to obtain a legal abortion in Texas, when viewed at the time of filing of case and for several months thereafter, she had standing to challenge constitutionality of Texas criminal abortion laws even though record did not disclose that she was pregnant at time of district court hearing or when the opinion and judgment were filed, and she presented a justiciable controversy; the termination of her pregnancy did not render case moot. Vernon's Ann.Tex.P.C. arts 1191-1194, 1196.

3. Courts §383(1), 385(1)

Usual rule in federal cases is that an actual controversy must exist at stages of appellate or certiorari review and not simply at date action is initiated.

4. Action §6

Where pregnant female plaintiff

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Abortion Rights Celebrated Nationwide

By Sue Hyde

Celebrations and rallies marking the tenth year anniversary of the Supreme Court decision legalizing abortion were held in cities and towns across the country on Saturday January 22.

In Boston, over 400 women and men attended a fair and rally at the Boston YWCA.

Reproductive Rights National Network (R2N2) printed 25,000 stickers commemorating 10 years of abortion rights and demanding safe, legal, funded abortions for all women. The stickers as well as leaflets about abortion as it relates to women of color were made available to local groups free of charge. Most groups distributed the

materials at their events.

The theme of the day, according to Margie Fine of the R2N2 national office, was to celebrate the anniversary and stress the need for access to abortion for all women, regardless of income, race or age.

Said Fine, "Lots of groups targeted third world communities for distribution of materials. Many reported significant participation of white women and women of color, lesbians and straight women, in organizing coalitions. We have also been told of significant amounts of both local and national media coverage of issues raised at rallies and forums.

"We are very pleased that access to abortions for all women was brought up in cities across the country. While this was a celebratory day, there has been a series of attacks on reproductive rights, attacks which have greatly affected poor women, third world women and teenaged women. It is very important that we remain vigilant in our fight for full reproductive rights for all of us," said Fine.

She said that full reproductive rights must include an end to sterilization abuse, oppressive population control policies, lowered infant mortality and effective prenatal care, quality child care, jobs without reproductive hazards, safe methods of contraception and freedom to choose lesbian lifestyles.

"One event may highlight a particular issue, but we must emphasize a broad spectrum of reproductive issues. For instance, if a pregnant woman needs prenatal care in her community and none is available, then the option for an abortion is not meaningful for her," Fine explained.

BOSTON AND PARTS WEST

The Boston rally was organized by the Coalition for Reproductive Freedom and other pro-choice

Susan Fleischmann



Rhonda Copelon: "Our challenge to the old is powerful."

groups. One of the largest events held in the country on Saturday, the rally and fair was endorsed by different groups ranging from local NOW chapters to the Mobilization for Survival.

There were speakers, performances by a guerilla theatre group, Girlilla, and the New Women's Chorus, and literature tables by several local progressive groups.

Endorsers and speakers represented a broad spectrum of strategies and philosophies, but core issues were the restoration of Medicaid funding for poor women and the removal of all restrictions on access to abortion.

Nancy Wechsler of GCN linked attacks on abortion rights and gays and lesbians with a pervasive anti-sex attitude held by the New Right. She also urged building social movements and not succumbing to two-party electoral politics.

Rhonda Copelon of the Center for Constitutional Rights connected the fight for reproductive freedom with other struggles to win

self-determination for individuals and oppressed groups and nations. (The text of Copelon's speech appears on page 5 of this issue of GCN.)

In Seattle, the Reproductive Rights Alliance organized the first ever abortion rights rally in that city. A coalition effort involving women's, third world, labor and lesbian groups, the rally attracted 600 people on Saturday. The Alliance also sponsored a lobbying campaign in Olympia, the state's capitol, to let legislators know that their constituents want to continue Medicaid funding of abortions. Washington is one of only a handful of states that still allows such funding.

The Pro-Choice Action Committee (PCAC) in Cleveland counter-picketed at an anti-abortion rally in that city. Teenaged women were among the picketers. Over 400 people attended a concert by Kristin Lems, feminist activist and singer, celebrating the tenth anniversary,

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Philly Women Convict Right

By Shawn Towey

PHILADELPHIA, PA — A spillover crowd of over 250 women and men packed the auditorium of Hospital Workers' Local 1199c in Philadelphia to attend the Women's Tribunal on Crimes against Reproductive Freedom. The Tribunal was sponsored by Philadelphia Reproductive Rights Organization (PRRO) and a coalition of pro-choice feminist and progressive groups.

The Tribunal was held January 22 to mark the tenth anniversary of the Supreme Court decision that legalized abortion in the United States.

Gloria Gay, acting as "People's Counsel" addressed the jury, "This is a people's court. It does not respect rank, title, or any of the formal trappings that mask what passes for justice in other courts." She declared that, "This court will not come to order until all our demands are recognized and met!"

Spectators got the message, and gleeful disorder ruled as a juror read the charges against the anti-choice politicians, government agencies, drug companies, multinationals and the "immoral minority." Charges included "Unnatural Legislative Acts" and "Unlawful Intercourse between Church and State."

Witnesses at the Tribunal were women speaking from personal experience or reading testimony of other women who could not be there in person. Members of the audience responded with warmth and emotion as witnesses testified about clinic violence (the Cherry Hill Women's Center Clinic was firebombed by the right on October 27, 1982) and on sterilization abuse, forced adoption, lesbian motherhood,

rape, incest and medical abuse.

Ahavia Lavana, a lesbian mother and board member of CALM (Custody Action for Lesbian Mothers) testified about her struggle to get custody of her son.

Henia Flint Goodman, a Holocaust survivor, spoke in outrage against the obscenity of anti-abortion literature which compares a woman's free choice to have an abortion with the crimes of the Nazi state. "We are all survivors," she said.

After each woman testified, she was invited to join the jury because, "This court considers the women whose rights have been denied to be the best judges of the truth."

Following the testimony of the final witness, a woman whose mother had died in 1929 as the result of an illegal abortion, the jury filed out to deliberate as the song, "We Are a Gentle, Angry People," swelled from the audience. The jury filed back in to "Bread and Roses," their verdict obvious from the pro-choice protest signs they held aloft. They then led the audience in a spirited chant of "Guilty, guilty, guilty," as the People's Counsel read off the list of the accused.

Finally, the accused were sentenced to such fates as electoral defeat, public ridicule and well deserved obscurity. The moral majoritarians were banished to the backwaters of evolution (whether they believe in it or not) and admonished by one juror that, "It's bedtime for all you Bonzos!"

The Tribunal adjourned with a defiant rendition of "Move on over or We'll Move on over You." It sounded like they meant it.



Henia Flint Goodman, witness at Philadelphia women's tribunal: "We are all survivors."

Paul Choltz

In Boston

Mayor's Office to Study Needs of Lesbians, Gays

By Larry Goldsmith

BOSTON — The Mayor's Office has announced the initiation of a "comprehensive landmark study to identify and analyze the needs of gay and lesbian citizens and to develop a workable agenda for the government to better meet those needs."

According to Brian McNaught, mayoral liaison to the lesbian and gay community, the purpose of the study will be to compile demographic data on lesbians and gay men in the city and identify "the problems they encounter because they are gay and lesbian or which go unresolved because they fear exposure."

The city has engaged the services of Gary Laforest, a public policy analyst, and Lisa Christie, a graduate student in community development at Boston College, to design and carry out the study, dubbed by the mayor's office as "The Boston Project: Toward an Agenda for Gay and Lesbian Citizens."

Laforest told GCN he plans to conduct the study on four fronts. A series of "roundtable discussions" between city leaders and invited members of the lesbian and gay community will address a variety of issues, enumerated in an open letter from McNaught to the community as "Law and Order (police, prisons and protective legislation), Health and Hospitals, Welfare and Youth Services, Women's Concerns, Minorities within Minorities, Business, Education and the Arts and Cultural Life."

A series of "special inquiries" will address the same list of issues, in the form of hearings rather than open forums. Individuals with experience or expertise in given areas will be invited to testify and answer questions from the special inquiry panels.

Members of the lesbian and gay community will also be invited to neighborhood hearings held in a number of locations throughout the city. These hearings will address the quality and availability of city

services such as firefighting, public works and housing.

Finally, city demographers will attempt to estimate the size and location of the lesbian and gay male community in the city.

Laforest has proposed the discussions and hearings for February and April, and plans to present the conclusions, in the form of a written report, to Mayor White in July. The final report will include full transcriptions of all hearings and an outline of the methodology of the study. In addition, the Mayor's Office will publish a brochure summarizing the findings of the research.

Funding for the study has thus far come from the Mayor's Office of Policy Management, Laforest said, but proposals for grants from private foundations are being prepared.

Laforest invites those who would like more information on The Boston Project or who would like to participate to call him at Boston City Hall, (617) 725-3863.

News Notes

quote of the week

"Though homosexuals have been outcasts and people believe that they suffer because of their orientation in the long run, there is a strong motif of repressed envy of homosexuals.

"The housewife who wonders whether she has chosen a life unduly difficult, and the husband burdened with family obligations and resentful of his marriage contract are both likely to yearn for the freedom which they imagine homosexuals enjoy. Such people may perceive the homosexual as mockingly reminding them of their own choice."

— Dr. George Weinberg, evaluating some causes and consequences of homophobia.

jewish films at b.u.

BOSTON — An international film festival featuring 21 films exploring the Jewish experience will be presented at Boston University February 12-17.

The screening will include films being shown in Boston for the first time as well as some international award winners. For more information call 353-2365.

toronto clerk will stand trial

TORONTO — Kevin Orr, an employee of Glad Day Bookshop in Toronto will stand trial on charges of "possession of obscene material for the purpose of sale," reports the *Body Politic*.

Orr's trial begins on January 27, ironically his 21st birthday. The charges stem from an April 21 raid on the store by the Metro Toronto morality squad.

The Toronto Gay Community Council sees the obscenity charge as part of a general police assault on the gay community, especially since the same publications are available at close to 50 other stores in the area, yet only Glad Day was busted. Other retailers were simply asked to remove the material from their shelves.

Donations to help Orr with his legal defense may be made to Hamburg/Trollope in trust for Glad Day Defence Fund, 400 Dundas St. E., Toronto, ON ON, M5A 2A5.

indictments in jail rapes

WASHINGTON, DC — Seven men were indicted on sexual assault charges on January 13 in connection with rapes and attempted rapes at the County Detention Center in Prince George's County, Maryland, according to the *Washington Blade*.

A special grand jury was impaneled in September after a *Post* series in which sexual attacks in the jail were described by inmates and guards. All of the men indicted were mentioned in the original articles or follow-up articles.

women and a.i.d.s.

ATLANTA, GA — The National Center for Disease Control (CDC) said it had received reports of two women who have contracted AIDS. Both are described as steady sexual partners of men with AIDS, according to the International Gay News Association.

The CDC said this new development supports the hypothesis that an infectious agent is involved in the transmission of AIDS. Concern has been expressed that the epidemic could become widespread among both men and women who have many different sexual contacts.

acting on aids

BOSTON — The AIDS (Acquired Immune Deficiency Syndrome) Action Committee, a recently-formed group of health care workers, educators and concerned lay people, is continuing its efforts to supply information about the immune disorder which has affected nearly a thousand people, including eleven Boston area residents.

People interested in joining in the efforts of the committee are encouraged to come to the next meeting on Wednesday, February 2 at 7 p.m. Call the Fenway Community Health Center at (617) 267-7573 to find out where the meeting will be held.

gay grays will confer

SAN FRANCISCO, CA — The *San Francisco Sentinel* reports that the Second National Conference on Lesbian and Gay Aging will be held in that city June 24-25, 1983. For information or to submit a summary of a presentation, contact the Program Committee, National Association of Lesbian and Gay Gerontologists, 1290 Sutter St., Suite 8, San Francisco, CA, 94109.

thanks a lot, mr. president

WASHINGTON, DC — Layoffs and reductions in force (RIFs) in the federal government, resulting from Reagan administration budget cuts, are born most heavily by women and minority workers, according to the *Washington Post*.

In a congressional survey over a three-month period, a total of 1,393 federal employees were laid off nationwide. Of those, more than half were women and more than a third were minorities. Women make up less than a third of the federal workforce; minorities less than a fifth.

Women and minorities, as the tired old justification wheezes, lack the seniority accrued by white male employees which would afford them some much-needed job protection.

ann landers on rape prevention

In a recent column, the high priestess of advice, Ann Landers, suggested to a young woman who wrote for help about preventing rape that she would be better off learning karate than buying and using a chastity belt.

Explained Landers, "The chastity belt went out with King Arthur's court. No great loss to you, however. A rapist who ran into that contraption would probably become so incensed he would murder his victim. Better you should learn karate."

Or even just scream and beat feet in your sturdy flat shoes.

n.o.w. official will fight extradition

LOS ANGELES, CA — Amid allegations from feminists of harassment for her activism, Ginny Foat, the California NOW official indicted for a 1965 murder in New Orleans, has vowed she would fight extradition to Louisiana. Her attorneys said that they would challenge the validity of the arrest warrant and that Foat would plead innocent, reported the *Baltimore Sun* last week.

Foat is described as being "devastated by her arrest," which has sent shock waves through the Los Angeles feminist community.

A broad-based coalition of citizens and organizations has formed to provide financial and legal support for Foat. Tax deductible contributions may be made to the Capp Foundation c/o the Ginny Foat Defense Fund, 1314 S. Tremaine Ave., Los Angeles, CA 90019.

gay democrats to strategize

WASHINGTON, D.C. — Gay Democrats will strategize on how best they can participate in the 1984 Democratic National Convention, according to the *Washington Blade*.

At a meeting to be held February 4-5 in Washington, DC, the 14-member executive committee of the National Association of Gay and Lesbian Democratic Clubs (NAGLDC), discussion will focus on which group will assume the primary role in facilitating involvement of gays in the electoral process.

The 1980 National Convention Project succeeded in aiding the elections of some 80 openly gay delegates to the Democratic National Convention as well as winning the approval of a gay rights plank in the party's platform. However, some executive committee members prefer that the NAGLDC coordinate the next presidential campaign effort.

high tech shrinks threaten mental health

SUNNYVALE, CA — The Lesbian and Gay Associated Engineers and Scientists (LGAES) urges all gay men and lesbians not to participate in any experiments using magnetoencephalograms (MEG) in sexual orientation measurements, according to a press release by the group.

Electroencephalograms (EEG) are used to invasively determine sexual orientation in conjunction with aversion treatments. The MEG is a new method of measuring brain activity without any electrode implants in the brain.

LGAES warns the gay community that such techniques can be used by anti-gay psychiatrists to monitor the effects of aversion therapy, as well as to discover homosexuals who may be trying to evade detection.

To tip the organization about other anti-gay research write to LGAES, PO Box 70133, Sunnyvale, CA 94086.

oh what a day!

HOUSTON, TX — A police vice squad officer interrupted an attempted armed robbery of a Houston adult bookstore on January 18, reported the *Montrose Voice*.

The officer was pursuing business-as-usual harassment of sex-related victimless "crime" when he happened upon real live robbery complete with a gunman. The gunman held the bookstore clerk hostage for a short time and engaged the Houston SWAT team in a 16-hour standoff.

When the teargas had settled and the gunman was booked for attempted capital murder of a police officer (he fired at one of the cops), the hapless clerk was served with a warrant for "promoting of obscene materials."

out of the closets, into the lumpen

The *Gay News* reports that the Communist Workers Party, in a marked change of policy, will work for gay rights.

The CWP redefined gay people as "very socially conscious and politically active" and that gays seem to have suffered "intense oppression."

The statement issued by the party also said that gays are not the affluent white hedonists they were thought to be.

gay federal workers demoted

WASHINGTON, DC — Three gay employees of the U.S. Defense Mapping Agency were forced to transfer their jobs because of their sexual orientation, according to the *Militant* newspaper.

The workers, who had top security clearances, were assigned to new positions which need a "less sensitive" security clearance. Agency security officials had questioned them about their sexuality and had asked two of them to name other gay people in the agency. They refused to do so.

Although the courts have clearly outlawed harassment of government employees on account of their sexuality, the campaign against gay federal workers goes on.

rock lobster makes air waves

WASHINGTON, DC — The *Washington Blade* reports that National Public Radio has awarded a \$14,464 grant to a Boston based media group to produce a one-hour documentary about Aaron Fricke.

Gay Media Productions Associates and Wesley Horner will dramatize the story of Fricke, who sued Cumberland, Rhode Island authorities for the right to take a male date to his senior prom.

Universities Reinstate Military Recruiters

By Marc Killinger

PHILADELPHIA — In recent weeks both Temple University and the University of Pennsylvania have moved to reaffirm their willingness to have their placement services used by military recruiters who discriminate against lesbians and gay men.

Last week Penn President Sheldon Hackney issued a "policy statement on non-discrimination" stating that "the wisest course is to assure that university placement facilities be available for use by any potential employer of university students."

Hackney's pronouncements follows a December 14 decision by the Temple Board of Trustees allowing any governmental agency or other employer to recruit on campus unless it practices illegal discrimination. The Temple Law School banned FBI recruitment in 1980 because the FBI stance against gays violated the school's civil rights guarantees and the law faculty had attempted to do the same with the army last fall.

Temple President Peter J. Liacouras prevented that effort and brought his position before the Board of Trustees for approval in December. The Temple trustees also officially approved the university's *de facto* administrative non-discrimination policy and endorsed an "open forum" principle. Freedom of speech was the major argument of the university in opposing the law school ban.

According to the Philadelphia *Gay News*, the trustees had their only difficulty in deciding what to do about non-governmental agencies that discriminate. They allowed the banning of private employers if it could be proven that they discriminate under Philadelphia's civil rights code.

Hackney had a similar addendum to his policy, adding "unless . . . investigation following a complaint by a student establishes that an employer has acted unlawfully."

What is lawful, however, is subject to various interpretations. Both university positions assume that governmental agencies are beyond any university policy or local civil rights law.

Hackney also made an explicit distinction between lawful and unlawful discrimination, saying that "Penn should be very reluctant to take an institutional position on the restrictive employment practices of outside organizations if those practices are within the law . . . [The] policies of the U.S. armed forces are not now illegal in Philadelphia or elsewhere."

Penn Annenberg School Associate Professor Larry Gross, a prime mover in last fall's attempt to extend a summer law school ban on military recruitment to the entire university, called the legal distinction "a cop-out I find particularly repulsive."

Gross' resolution condemning military recruitment throughout the university before the Penn University council at its December meeting was not voted on. A weaker measure was approved by a two-thirds vote, but he said that there would have been no point in bringing his resolution back in January for a split vote in what is only a representative campus-wide advisory body.

What remained in contention at Penn was whether or not the law school would abide by Hackney's ruling and reverse its summer ban on army recruitment.

Law school students and faculty expressed concern at the ruling in the university's *Daily Pennsylvanian*, which also said that law school Dean Mundheim would be meeting with army officials to discuss their policies since Hackney had "failed to clearly state how the decision applies to the law school."

Gross said that an earlier draft of the Hackney statement that had been circulated had specifically excluded the law school. The statement that was released failed to

mention the law school in any way.

Gross said that this was probably because recruitment would not be taking place for some months now and the administration hopes the issue will just die down. He also said the "strict constructionist wing" desiring a uniform policy throughout the university had obviously prevailed.

There is great dispute as to whether either university is responding to threats from the Department of Defense to withdraw funding of military contracts. The *Gay News* reported that the DOD terminated a "Temple Abroad" teaching contract worth \$13 million shortly before the Temple trustees voted and said that Temple received other threats from the DOD as well as from state legislators.

Liacouras' spokesperson Philip Schaeffer denied that there was a connection between the law school dispute and the DOD action.

Schaeffer claims that the teaching contract in West Germany was re-awarded to Big Bend Community College in the state of Washington after a three-year hiatus during which that college had filed suit to recover the contract. Schaeffer said Temple "would have fought" any DOD threat.

In any case, Temple is more vulnerable to such cuts than Penn, which is privately endowed. Penn's \$7 to \$8 million in research contracts are, according to Gross, embedded in bureaucratic evaluation procedures that make them less susceptible to political influence than teaching contracts.

Gross said he was not sure if those who use the DOD threats are seriously afraid of them or are just using them as an excuse. No one in the Penn president's office was available for comment.

With both official university

policies lock-step in favor of military recruitment, the next move is up to the Philadelphia Commission on Human Relations, charged with enforcing the city's rights code, which now includes sexual orientation.

Two Temple law school students have filed complaints with the commission, accusing the university of discriminatory employment practices in allowing the army to use university office space.

A preliminary, informal fact-finding conference took place on December 29 and the HRC decided in mid-January to investigate the situation as a commission complaint rather than at the behest of individual complainants. According to David Webber, the former Temple law student who is representing the two complainants, this is "a good sign that the HRC is behind the complaint."

HRC Executive Director

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Fired Gay Teacher Wins Round in Court

By Jil Clark

PORTLAND, OR — The Oregon Supreme Court has reversed a ruling which upheld the firing of a tenured teacher for "immorality" and "gross unfitness."

Frank Ross, fired in January, 1980, had been a librarian in elementary schools in the Springfield School district for 19 years. Undercover police allege that, in January of 1979, they spied Ross engaging in anal intercourse with another man in a booth in the arcade of the Adult World Book store.

Ross was behind a plywood wall with a bolted door, said James Campbell, a Eugene attorney who has closely followed the case. "One officer had to sit on the shoulders of the other to see over the top of

the seven foot wall."

The ruling is not the progressive milestone local lesbians and gay men were hoping for. The high court steered clear of the constitutional issue of privacy rights and declined to comment on whether Ross' conduct constituted "immorality" or "gross unfitness" under Oregon law.

However, the court did agree with Ross that the State Fair Dismissals Appeal Board (FDAB) was required to determine what is "immorality," not merely to accept the school board's notion. The FDAB had given no rationale to support its conclusion that Ross' conduct was "immoral," the court ruled.

Also in the four to three decision, the majority held that the FDAB was not empowered to find Ross "grossly unfit" to teach in Oregon; such a finding would have had to have been made by the Teacher Standards and Practices Commission, which dismissed the complaint against Ross four years ago. Dick Jones, executive secretary of the Teacher Standards and Practices Commission, told *GCN* that the commission declined to remove Ross' certification and found no reason for dismissal "because we didn't think the incident and its consequences were such that Mr. Ross' job ought to be taken away from him . . . Of course you look at the consequences of the same incident ten months later and the ripple effect makes it a different situation."

The court has sent the case back to the FDAB for justification — or reversal — of the "immorality" charge.

Merlin Logan, an attorney for the Springfield School District, said that Ross could not have effective relationships with students or parents. He became "unable to communicate with the administration and parents who were complaining . . . when what occurred and where got back to where he taught. He didn't want to talk to anyone about it. His personality was very negative."

Campbell maintains that, if Ross' teaching effectiveness declined after his sex life became the talk of the town, blame should be placed on the townspeople who have taught their children that homosexuality and public sex are wrong. Springfield is "a mill workers' town" adjacent to a pocket of liberalism which surrounds the University of Oregon in Eugene, said Campbell. "The people in Springfield are liberal about some things and conservative about others — like sex."

Jones and Logan both maintain that Ross' sexual preference was irrelevant in this case. Jones cited an

Oregon court's decision in a 1963 case, *Peggy Burton v. Cascade School District*, as proof that lesbian and gay male teachers can get justice in Oregon. "She was a lesbian teacher and the court ruled in her favor. . . . She wasn't rehired, but the court required the district to compensate her for the past balance (of her salary) and one year in the future."

Campbell says that both homosexuality and public sex are on trial here. "When a (male) member of the Canadian Parliament is caught having sex with women in the office, it isn't called a 'heterosexual sex ring'. If he was caught with a male, it would be all over the papers. It's the same thing here. The issue is homosexuality, but no one in the district wants to be seen as an out-and-out homophobe. But they want the faggots out of their schools. They want to have their cake and eat it too."

Robert Durham, Ross' lawyer, argued before the court that Ross' having sex at the bookstore could not be grounds for firing because it had no effect on the students.

Durham told *GCN* "It was private and consensual between two adults miles away from the school district. The state has no interest to regulate here. And if they [the FDAB] attempt to fudge over the issue by invoking Biblical injunctions about morality, they are going to end up right back before the Appeals Court."

Logan said, "We don't have to respond to that argument [about privacy rights]. It was investigated, observed, and made public. It was in a public place, whether or not it was visible to passers-by."

"We're not saying he committed any crime," Logan continued, referring to Oregon's statutory prohibition against publicly engaging in "unnatural acts" (which term applies to all sex acts except heterosexual intercourse in missionary position). "We are saying that teachers know that they are subject to a different standard of conduct than, say, a mill worker because he is a role model for a child."

Campbell agrees with Durham that Ross had sex in private. "When two cops have to scramble on top of each other to see something, it isn't public."

However, warns Campbell, "The notion that privacy is protection for lifestyle has its dangers. If only things that are private are protected, you're left open for prosecution once you step outside your home."

Ross' ordeal began in January of 1979 when he candidly explained to the principal of Camp Creek Elementary why he needed a morning

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Ellen Shub



An estimated 3,000 gay and straight demonstrators were on hand to greet Ronald Reagan when he paid a four-hour visit to Boston on Wednesday, January 26. Reagan spent 15 minutes at a job training center and 25 minutes at a computer assembly plant, both in the predominantly Black Roxbury district, the poorest area of the city. The job training center is funded by a federal program Reagan has proposed eliminating. Reagan later flew by helicopter to Bedford, a Boston suburb, to meet with executives of the Millipore Corporation and other high-tech companies. During his visit, Reagan proposed eliminating corporate income tax.

Community Voices

sm/feminism/anti-semitism

Dear GCN,

I am into sm and after reading Judith Antonelli's letter, I felt like answering some of the statements and questions she raises about the subject of sadomasochism.

I don't wear swastikas and my reasons for that are that I have Jewish friends who would rather not be seen with me if I did and the significance of the swastika in my mind is Jew hating and non-white hating.

About the stuff on feminism; I succeeded in remembering some fantasies I had in childhood which, when I acted them out then, someone (usually an adult, if it matters) scared me out of it or shamed me enough so I wouldn't dare act them out unless I was alone or had a trusted friend to share them with. The link to feminist theory from sm for me exists in the experience of learning about myself by acting out old fantasies. I remember how when I wanted to be a dominant powerful playmate with other children my mother subtly shamed me out of acting these things out. I've reasoned that one of her motives for doing this was that I, being a girl should not act in too dominant a manner. The result of this was that I either played alone or with someone who was into my game when I wanted to see myself as strong. As an adult I've found it difficult to take control in a lot of situations involving people besides myself where my being in control would have been a positive contribution to the situation. In acting upon childhood fantasies now of being strong, powerful or dominant I often am able to carry through feelings of needing to see myself as a powerful person. I want to make it clear that I am not advocating the use of sm play as a consciousness raising act. I am pointing out is that sometimes in my own personal use of fantasies in sm sex play, I learn things about my own use of an attitude towards power that have benefitted me. For me one of the most important things that feminism has to offer women in our world is a positive attitude towards using power in our own lives.

Ms. Antonelli asks us the question what does it mean to use a swastika in a scene? She may well ask what does it mean to use a leather jacket, or a collar and chain, or a police uniform, or ropes, or handcuffs, or black engineer boots? They are used to create an ambience of absolute powerfulness and absolute powerlessness; they're used to break down defenses, and create a sense of awe and humility. The Demigod and the subject. Respect and reverence juxtaposed to humiliation and degradation. Power and powerlessness.

From her letter as from some other anti letters I've read and anti opinions I've heard, I get the idea that she is looking only at the sadist, the dominant, or top partner in the world of sm. Please understand that there are many people who truly are masochists and they are not masochists in a pitiable sense. They are intelligent, strong persons who chose masochism because they enjoy masochism. I have spoken to people into sm about masochistic desires and most of them have questioned themselves about why they like what they like. Many who request pain, humiliation, bondage, or different forms of torture in sex have said they simply need it. If it sounds oversimplified or trite, don't blame me, that's the answer I got. Other answers have ranged thus: the pain feels good up to a point; I feel totally safe and secure as a submissive; I have to have pain in order to get off.

Masochists are almost always ignored; their choices are invalidated. Women masochists are an embarrassment to the feminist ideology. Sadists have all the attention. Their choices are judged wrongly and they are maligned. Masochists are degraded for their choices and preferences through the misunderstanding of them by anti-sm feminists.

Why do so many women with anti-sm sentiment ignore the masochists and focus so relentlessly on the sadists? Questions asked in Judith Antonelli's letter are all aimed quite squarely at sadism and sadists.

Even in the statement by Marcia Womongold about the roots of the word sadomasochism she ignores the second half of the word entirely which comes from the home of Leopold Von Sacher Masoch — hence Masoch-ist, while drawing all our attention to deSade & Sad-ists.

The true masochist can not exist in feminist ideology. The idea of a woman choosing masochism is terrifying because feminists are trying so hard to dispell the myth created for us by Sigmund Freud that all women are masochists. This doesn't constitute an excuse for ignoring the existence and viability of masochism as part of a woman's life, however much the image appears to conflict in their minds with feminist politics.

Masochism exists in black belt women martial artists, in women body builders, in professional women dominants, in feminist activists, in rape counsellors, in battered women's shelter staffers, in bricklayers. Because a woman is a masochist it doesn't make her ineffectual, weak, helpless. It is another facet of her total self and exists very frequently with what we applaud in each other as examples of strength and power.

Contrary to the idea that some movie makers would like us to accept, wearing black leather doesn't turn you into a cruel beast. Nor does it mean the wearer wants to kick the nearest dog, rape the nearest woman or fight the next passerby. On the other hand violence doesn't need a leather jacket or police uniform for a vehicle. It

can come in politically correct attire just as easily. It can manifest itself through opinionation, stubbornness and ostracism. The anti-sm, politically correct in thought and deed person sees sm as violent, herself as right and never, of course as violent.

SM violence is about power images, and powerful characters. No matter what human social circle a person enters she will find powerful characters in real life and power image myths and stereotypes. The woman's movement is no exception.

As long as the word and idea of violence is maligned I feel we shall never be able to discuss this important aspect of sadomasochism in a candid, realistic way. After all, sadomasochism is violent. In this day of reclaiming bad words like dyke and faggot I propose that we reclaim violence because violence is not an intrinsically bad thing. Violence, when associated with absolute nonconsensuality, can never be considered anything but bad.

If the Nazi SS men watched films about sm, and beat up on people and got off on this, then although I do my sm scenes on a strictly consensual basis and really have no desire to do them without consent of my partner or me, I have something in common with them. I don't believe that being a Nazi made them sadists or masochists but their human nature instead. What made their practices so terrifying and wrong was their attitude that they were good and always right and their victims were threatening their Aryan purity. It's rather striking how those who fear tainting of their pure feminism, and political correctness scapegoat sadomasochists.

To Ms. Antonelli's question "Why do you derive pleasure out of beating up (play-acting of course) someone you love?", my response is this: if I am giving my partner the pleasure of feeling powerless by handcuffing him or her and using a leather strap to beat him or her then I am being placed by my partner in a position of power, which turns me on sexually. I always ask my partner if he or she got off on what she was doing to me or receiving from me. And if not I want to know what I could have done differently. Sometimes the ropes came loose and she lost her sense of helplessness and it blew the scene for her. Or I hit too often in the same spot and the pain became a distraction rather than a turn on. Depending on my role as dominant or submissive in the scene I am turned on by one of two things; powerlessness or power. All the trappings, gear, attitudes

language, symbols and what not, are a means to those ends.

To the question "What kind of consciousness do you have about fascism and anti-semitism?" I say that the kind of consciousness I believe I have about Jew-hating and fascism is simple; I have Jewish friends and I love them. I also do sm with them, not using Nazi symbolism. I sometimes catch a thought going through my mind about Jews or non-whites that I know is dumb. I've never worked with any political activist group to end Jew-hating but work on my own prejudices because I feel manipulated and blinded by them.

In answer to the question "Why (to those of you who dress in leather and chains and swastikas, and I realize some don't) do you like to wear outfits that make you look like the torturers and neo-Nazis?" my answer is, there is no denying it, I do torture people. I torture masochists, people who want torture, people who get off on it. But I don't dress like a neo-Nazi. I dress like a biker in black leather. That's a different scene! Each type of outfit that someone might wear that's different from the next one is different because costumes are designed to fit fantasies and each person's fantasies vary. If someone sees us all as neo-Nazis then its only because they are looking at the surface of it. I am beginning to feel that people who accuse us of being neo-Nazis and looking like neo-Nazis are seeing us that way because they are not looking at us; they are looking at what they want to see.

And the last question which asks "Why does acting out violent scenarios heighten sexual pleasure?" To this I can only say that I am not sure. It is a good question which might have its answer in physical changes that happen during the exchanges of power that are so pivotal in sm sexual scenes.

In conclusion I would like to expand on Ms. Antonelli's statement that "Just because a woman is a lesbian does not mean that anything she does is all right." by adding that just because a woman claims the label of feminist whatever she questions or criticises is not suspect and whatever she approves of is not holy and respectable.

Signed,

Shiva

Somerville, MA

P.S. This writer does NOT speak as the Ayatollah of SM. (There isn't one.) If you really want to know more, talk to sadomasochists, or at least do some reading if you're too scared to ask.

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Speaking Out

Roe v. Wade: The Challenge of the Next Decade

Speech given at the 10 Years is Not Enough Rally for Abortion Rights, Boston, January 22, 1983

By Rhonda Copelon, a lawyer with the Center for Constitutional Rights, NY, NY; a member of CARASA, and the National Lawyers Guild

It's thrilling to be here, to see the balconies full, and to think back to ten years ago today, when we shared together in a tangible step toward human liberation. Ten years ago today, just a few minutes after 10:00, the word was out. *Roe v. Wade*: the fundamental right of woman to choose whether or not to bear a child. *Roe v. Wade*: women were no longer criminals, abortion would be *legal* around the country. *Roe v. Wade*: a flawed, but revolutionary pronouncement, the first real break in the prison of biological determinism that has kept women in their place. *Roe v. Wade*: long overdue, but it was hard to believe it was true. *Roe v. Wade*: not the end of a struggle, but the beginning of a new phase. As we celebrate *Roe v. Wade* today, let us celebrate our work. The women's movement changed the face of abortion politics, the court did not make up the right of woman to choose. It was *us*, it was *our* work, *our* history, *our* pains, and *our* struggle. We changed abortion politics, and that is important, because we have to keep changing them.

Roe v. Wade was preceded by all of those moments that make a movement: tentative and explosive sharings in kitchens and CR groups; times of great courage and stillness, as women revealed publicly or to each other, their secret scars and shames; moments we must continue for the next generation; moments we must continue all of the time. The revelation, the awe, the remembrance of what it was. So, as we celebrate *Roe v. Wade*, let us remember those stories, the stories of our sisters, our mothers, the stories of the hundreds of thousands of women who resorted to knitting needles, catheters, coathangers, Humphrey's 9, Lysol, to beating themselves, to physical self-abuse, the sisters blindfolded — the more privileged who had the money to find an illegal abortionist — on separate trips, screaming from the searing pain of deliberately unanesthetized surgery, enduring the taunts, and the sexual abuse from our expensive "benefactors." Sisters depressed, languishing, banished from their homes to places far away, where babies could be born without anyone knowing, except for the stretch marks. And babies — white babies, that is — painfully given away for adoption, but never forgotten. What of our sisters who died? What of our sisters in the hospital where there was no respite from the life and death struggles against the complications of illegal abortion? What of our sisters in the child-birth wards, suffering the slow, arduous, screaming labor of unwanted childbirth? What of the desperation, the violent snatching away of one's life and aspirations? What about the guilt about having had sex? The punishing reminder that women should not be sexual? And women should not have aspirations? And what of the unwanted children, born in suffering and not in joy, and their involuntary mothers?

It is not surprising, then, that abortion was the first issue around which the second wave of the women's movement congealed in this country. And it must be remembered that abortion can never be separated from the struggle for reproductive and sexual self-determination, and from the struggle for women's liberation and equality.

I understand that the Right to Life movement wants to propose an amendment to the Equal Rights Amendment to say that nothing in the Equal Rights Amendment should have any impact on abortion.

We're here today to celebrate our work to win and keep legal abortion, despite the efforts of right wing and religious zealots to take it away. We must remember that this is only the first round, and we already have some great losses to recoup. We have to recoup the loss of Medicaid reimbursement for abortion as a right for poor women any where in this country. It has been won in the courts in Massachusetts, but you have a big job to keep that alive. The same court that decided *Roe v. Wade* in 1973, decided in 1977 and again in 1980 that Medicaid doesn't have to pay for abortion because fetal life can be preferred to the life and the health and the well-being of a woman. For Rosie Jiminez, who died in Texas in October, 1977, just a few months after the court made one of those decisions, the fact that abortion was legal had little meaning, because she had only \$100, and that wasn't enough to buy an abortion that was legal.

The same court that decided *Roe v. Wade* said that Massachusetts and other states could harass young women by requiring that either their parents or a court approve their abortion or at least pronounce them sufficiently mature to make such a decision. That is pure harassment, it is deterrence, it is trying to shame and de-legitimize abortion. We have to turn that one around, too.

The same court that decided *Roe v. Wade* is right now sitting on three cases that were just argued last month, they are cases that could have as much impact on the accessibility and legitimacy of abortion as many of the efforts in the state legislatures and in congress to restrict abortion. They are cases that will decide whether the state can put up a spurious health reason to deny women a second trimester abortion in clinics. They are cases that will decide whether the state can use the pretext of concern for women's "informed decisions" — whether they know everything about fetal life — and therefore, should go home for 24 hours and think about the morality of what they are doing (you remember the Akron "Informed Consent" Statute of 1978). The courts are going to decide whether that kind of intrusion on the

autonomy, morality, and choice of a woman to make a decision about abortion is something that the state can impose. I suggest that if the court backs away on any of these issues that we will see a yet greater problem in terms of preserving the right to abortion generally. We must recognize that they don't have to criminalize abortion to de-legitimize it and make it inaccessible. And it is my suspicion on this matter that abortion foes may happily settle for making abortion something which is shameful, and not the affirmative moral right of women that it should be. We have to be concerned about a 24 hour waiting period as much as we are concerned about legality.

With all that said, we must nonetheless celebrate that we have saved legal abortion from the assault at its very core — the effort to pass a constitutional amendment, the effort to pass bills that would turn around and reverse *Roe v. Wade*, the effort to take the courts out of the process of declaring that restrictions on abortion are valid. We did this by the skin of our teeth, we did this by one vote in the Senate in the last year. We did this as much by the divisions in the other side, as we did because of our own growing strength. *But we grew*. And with that growth, we have optimism to share because we had those victories last year. The fight is not over however, we still have to fight the constitutional amendment, we have to fight the funding restrictions, we have to fight the efforts to take the court out of the process, we have to fight about minor's rights to get abortions. We've won one, but we haven't seen the end to those battles. As we fight back, however, I think we are entering a new phase with ten years behind us. We are not simply on the defensive to preserve what we have, we are on the offensive to gain back and to win the goals we set out for. And so I think on this tenth anniversary, it is appropriate for us to dedicate ourselves to winning back Medicaid all over the country. It is appropriate for us to establish Medicaid as an essential component for health care, for women and for all people in this society.

It is essential for us to win back the rights of teenagers to prevent the state from using sexual repression and the denial of reproductive control to channel young women into shotgun marriages, into unwanted familial responsibilities and into dead end streets. And as we fight for abortion rights, we must remember that we are far from our goal of full abortion rights, full reproductive rights and sexual self-determination. The Reagan administration is paying people to preach chastity, the Reagan administration is proposing to put out requirements to notify the parents before teenagers can get contraceptives. The Federal Sterilization Regulations which are an essential safeguard to protect women from making unwarranted, coerced, or misinformed decisions about permanent sterilization are under review by the Department of Health and Human Services, and have not yet been reaffirmed. There is growing violence and discrimination against lesbian and gay people. The Family Protection Act remains dangerously on the congressional agenda, without enough of our attention. The moralists burn books and make bombs.

So, we can't rest until we've won back a meaningful right to abortion for all women, until we've ended sterilization abuse, not only committed by doctors and social workers in hospitals, but the sterilization abuse that is increasing in toxic work places, and in the dumping of toxic hazards in the environment. Toxic waste that goes mainly to poor communities, to people who are least able to fight back. We've got to win the right to be lesbian or gay, to determine our sexuality, not with degradation and not with punishment. And we have to make sure as we fight for the right to abortion and the right to control our childbearing that no woman feel forced to have an abortion because she doesn't have enough money, or there isn't day care, or there is hardly any food for her kids, or they want to give them ketchup for their school lunches, or they want to take away a decent education. Those are all part of a decision about whether to bear a child. We want to live in a world where women can decide not to bear children and women can decide *to* bear children.

We have all felt at times in this last decade both moments of great encouragement and moments of great discouragement and great anger. It is wrong that we have to continue to fight for something so elemental to human decency and human life as the right to control our bodies and to control our lives. But the reaction we face is powerful because our challenge to the old is powerful. We must take hope from that fact. The reaction is powerful because we have made real progress. We have only to look back a decade to realize that we have made real progress, that we have made real, material changes in what is available to women in terms of reproductive rights. We have affected the dialog on sexuality so that when the state wants to notify parents that their teenager daughter is pregnant, that she is sexually active, there is an enormous outcry against that kind of regulation.

Legal abortion is thus both a material necessity for women and a symbol of the right to be autonomous, the right to be self-determining, and the right to be sexual. For the right of women to be persons in the whole sense. It is part of the broader fight against chauvinism of all kinds, against women, against black and third world people, and against other countries and their own fights for self-determination. It is part of a broader fight against the principle that you can't use another person as an instrument of your own wishes — you can't use women that way, you can't use poor people that way, and we can't use countries around the world that way. The same ideology that says that the state has some business with what a woman does with her womb or with her body is not so far away at all from the ideology that says that we can send military aid and support to those who would destroy the liberation movements in El Salvador and Nicaragua. And so we have another big decade before us. We must continue to teach, and fight, and to make connections between the right to abortion and all others. To move forward, to remember, and to dream. And we must remember that the law assists us only so long as we exist.

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Theater PIRATES! Sails at the Cauldron

By Christine Madsen

The only things Tyrone Power would recognize are the sails and rope ladders.

Other than that, he'd be lost on

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the two-masted schooner, the Sea-witch, afloat at the Cauldron Experimental Theater. The Sea-witch is the set for *PIRATES!*, a "musical voyage into the future" written and directed by Carol Young and produced by the Cauldron Collective.

PIRATES!, which opened January 21, is the story of a band of lesbian pirates who roam the sea fifteen years after the nuclear holocaust, carrying food, clothing, and encouragement to other survivors, and fighting against the Nukes, the remaining capitalists and exploiters. They are "fighting to save the planet for tomorrow," as one of the musical refrains goes.

The principles the Pirates live by are a blend of feminism and ecological ideas, what Young calls "eco-feminism," where "human rights and planetary rights are the same thing." They raid the Nukes to try to keep them from reestablishing their imperialist system, and they redistribute their plunder in their travels.

In one raid on the Nukes, they take a hostage, Fortune, the daughter of Govnor King, leader of the Nukes. They realize the consid-

Continued on page 12



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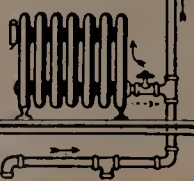
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LOVING YOUR NEIGHBOR WITH DIGNITY

By Joseph Longo

Is there an inherent contradiction between being gay or lesbian and a practicing Catholic? According to the Catholic Church, it is not a sin to be a homosexual, just as it is not a sin to be a heterosexual. It is a sin, however, to be a *practicing* homosexual. Heterosexuals can have sex for purposes of procreation without committing a sin. Yet many have sex for other reasons and are still considered good Catholics. This is not the case with gay and lesbian Catholics. So how do gays and lesbians who honestly believe in the teachings of the Catholic Church, and need it to feed their spirituality, reconcile that with their sexuality?

Many gay and lesbian Catholics have been able to do so through an organization called Dignity. It has 93 chapters throughout the United States and Canada, with 4,500 to 5,000 members. One of the purposes of Dignity is "to unite all gay Catholics, to develop leadership and to be instruments through which gay Catholics may be heard by the Church and society."

What follows are interviews with five members of the Boston chapter of Dignity, which has 180 paid members: 150 men and 30 women. The interviews concern themselves basically with how these gays and lesbians were able to reconcile their spirituality and their sexuality.

Jose, 33, the ex-president of Boston Dignity, was born in Cuba, attended Catholic schools, and is currently a graduate student at Harvard.

Jose: I didn't masturbate until I was nineteen because it was a mortal sin . . . My concept of God was cut and dry. Eventually, things began to break. I was an undergraduate and spent a summer in Washington, D.C. The first thing I did was look up a church. During Mass the priest gave this horrible sermon on the unworthiness of man in front of God. It was such a downer and I said I would never set foot in church again. For ten years I didn't go. However, my whole ethical outlook was still very much Christian.

JL: What do you mean?

Jose: Believing in God. Believing that there is a sense to life . . . For me, one of the basic elements of Christian faith is the future Kingdom of God, which is the preaching of the whole history of the evolution of humanity towards a future that will be perfect: no wars, no hate, no death.

JL: Did you know you were gay when you left the Church?

Jose: Yes. When I was thirteen, I went to a priest. I said I think I am homosexual. He was a psychologist, a Jesuit, a smart man. He said, "Well, you're young. Your sexuality is not defined yet." He also said that homosexuals were deceitful, unstable. But I was stable, and therefore not a homosexual. I saw him later in Miami. He said you should start thinking about girls. I said I didn't feel the need. He then said whatever happens, be happy.

JL: When did you return to the Church?

Jose: At twenty-eight. I went to Dignity out of curiosity and I liked the feeling of community . . . Then I had to start dealing with the old problems: the Church as an autocratic institution, the whole legalistic system. I remember when I was a teenager, I spent immense mental energy deciding if something was a mortal or venial sin. It was like going to court . . . I had to sort out and decide what I thought the basic elements of Catholicism were and if I agreed with them.

JL: What are the basic elements?

Jose: That you believe in a God who cares about the world and who is involved with the world. That you believe in the revelation of God in Jesus. The divinity of Jesus. And that Jesus points the way in which humanity will travel, to more mutual understanding. Personally I put it in political terms: the elimination of oppression and poverty.

JL: Before you returned to the Church, you came out. Did your Catholic upbringing manifest itself in any way?

Jose: It took a long time to come out. And I had problems with sex because somewhere in the back of my mind was the idea that it was dirty — especially if it were gay sex. Even though I didn't believe it intellectually. Emotionally it was there . . . I was isolated in my gayness. I had a lover. I had some gay friends, but felt my gay friends were not supportive about being gay. I had a good friend who though he was acting on

it, had a lot of internalized oppression in him. At Dignity, I was exposed to a lot of different people in an environment that wasn't strictly sexual. It was a political eye opener. I realized that the important thing was the basic tenet of Christianity: to love your neighbor no matter what.

Rich, 25, grew up in an upper-middle class community, studied in Paris, attended Tufts University, and is currently a graduate student, majoring in business administration.

Rich: During my early teens, my parents moved and joined a new parish. This was the early seventies. There were a lot of social changes going on in the Church: Vatican II had come through. And I found myself moving abruptly from a traditional Catholic parish to a liberal, left-leaning parish. That's when I started to fall between the cracks.

I had one year of a two year confirmation program to complete. I wasn't happy with it. At that same time, my parents stopped practicing as Catholics. I'm not sure why. I think they were attending church so the children would go, fulfilling an educational responsibility more than a personal need. When I expressed the desire to not re-enroll to be confirmed, my parents said okay.

JL: You were not confirmed?

Rich: Not confirmed at that age. There was a void: the spiritual aspect of my life. I had some friends who went to Sunday school in a Protestant church and went along.

JL: When you graduated high school were you still out of the Catholic Church?

Rich: I was on the borderline. I attended Mass from time to time. But I wasn't really in, yet there was in me this sense of how do I make a gracious return. Because deep inside I felt the Catholic Church was where I belonged.

JL: Why?

Rich: Symbolism had a lot to do with it. The symbolism that was meaningless when I was young took on meaning when I was an adult. Whether it be making the sign of the cross or receiving the body of Christ, symbolized by the host. I took it beyond the rules and regulations I had learned as a child: If you dropped the host, you'd die! And if you chewed the host, your mouth would bleed! I reached an understanding of what that sacrament meant in its most spiritual sense: it was a closeness to Jesus.

JL: What brought you back to the Church?

Rich: I had always attended Mass for funerals, weddings, baptisms. I sat up once and took notice. I said: this is what's missing in my life. So I talked to a priest and said I was desirous of entering full church life and had done a lot of reflection and prayer on it. Prayer never ceased in my life.

JL: Were you having homosexual experiences at that time?

Rich: I was desirous of having them but I was not. I knew I was gay, but I was very successful at being straight. I had had heterosexual experiences and had been engaged to be married to a Roman Catholic. That helped lead me back to the fold. So a priest granted me absolution. I felt better and began participating in parish life. After six months, I made the decision to receive the Sacrament of Confirmation, which I felt would enable me to confirm my faith and live as an adult Catholic. In the meantime, I entered into my first adult homosexual relationship. It was fine, sexually satisfying. It happened by accident, and not in a gay context. It was closeted. We were two "straight men."

JL: Did your religion get in the way of that relationship?

Rich: Yes. I was aware that the church had a stand against homosexuality. It was something that went against God. I viewed it as a sin. But part of me said: I feel that I'm good. I do bad things, but I also do good things. And God made me gay. I never had a concept that I made myself gay. But where my part came in was my decision whether to be a practicing gay and to bare that as my burden. Or whether through prayer and substitution my gayness would become a non-issue. I wasn't in tune with myself.

The day of my Confirmation was approaching, and for that sacrament to have meaning in my life I would have to have a clear conscience — which meant re-

vealing my homosexuality to a priest. I was deathly afraid to approach my parish priest. It wasn't that I didn't have a good relationship with him. It was that I was known. But I had a strong need to be confirmed, to mend my ways. I felt like a half-assed Catholic and a half-assed homosexual. I had problem integrating the two. Moreover, I didn't think it was possible. Strangely enough at that time a television program was to come on called *All God's Children*. It was to discuss homosexuality and the Church. I made a point to watch it and that was my first official contact with Dignity. I said I would call Dignity one day because they surely will understand. Meanwhile my confirmation was coming up. Then I thought maybe I should go to Arch Street, the shrine in downtown Boston where when I was growing up if you had terrible sins to confess you took them to Arch Street. They heard everything there and wouldn't be shocked. I toyed with that idea. But I was terrified of being told: "You did what? Eternal damnation!" I was afraid and my fears stopped me from getting what I needed.

A week before I was confirmed, I called Dignity. I spoke with someone pleasant and he invited me to Mass. I went. On one *hand* I was frightened. I wasn't out. I didn't know what to expect. I said I wanted to speak with a priest and was told after Mass I would be able to. I enjoyed the liturgy (the Mass). It was a beautiful, thoughtful experience. People knew what they were doing and were truly participating. Afterwards, I spoke with a chaplain, told him I had to make a decision, whether to be a good Catholic or a homosexual, and I decided that I wanted to be a good Catholic. He told me the two were not mutually exclusive. It was like dawn breaking over Marblehead. Through Dignity, I found a priest and an organization that was consistent with my lifestyle: my gayness and my Catholicism. I made what they refer to nowadays as the Sacrament of Reconciliation. In that sense of the word, it did what it's supposed to do. It helped to reconcile my gay side with my spiritual side.

Maria, 35, the vice president of Boston Dignity, was born in Cuba, left when she was thirteen and relocated in Puerto Rico. She attended graduate school at Boston University and is a counselor/psychologist.

Maria: My religious upbringing wasn't traditional or rigid. My mother took us to church every Sunday, but my father never practiced. It wasn't until I finished the sixth grade that they decided to send me to a nuns' school. That was I think because they wanted some discipline. I don't think it was because of religion . . . Growing up I took for granted I was Catholic. I think my real turning point came when I left Cuba. My parents stayed. I was sent to this camp in Miami. I think out of being frightened and alone and not wanting to talk to adults I started feeling some spiritual connection. That's when it started making sense that I as an individual could establish a personal relationship with Christ. The word God always eluded me. I think Christ the person meant more to me . . . There was some sense that if I could pray, I would be safe. It wasn't in a formalized way. I said what had happened during the day. How I missed my mother. Then I went to Puerto Rico, to a Catholic school, and became very involved with the Church.

JL: When did you realize you were a lesbian?

Maria: In Boston when I was 29.

JL: Did you find being a lesbian and a Catholic a problem?

Maria: I eventually started getting angry with some positions of the Church, especially the exclusion of women . . . because the Church is basically male-dominated and patriarchal.

JL: Do you see God having a gender?

Maria: I would like to say I don't. But in reality my tape always uses "He." That's what I have been trained to know and think . . . The more of a feminist I became, the more aware I became of the Church as an oppressor. Just when that was happening, I went to Dignity and that made a difference. You see, a lot of things don't make sense to me. There is a cognitive dissonance in saying I am a feminist and a Catholic. My struggle is how to put the two together so that it makes sense. And that's why I say Dignity provided some of that arena.

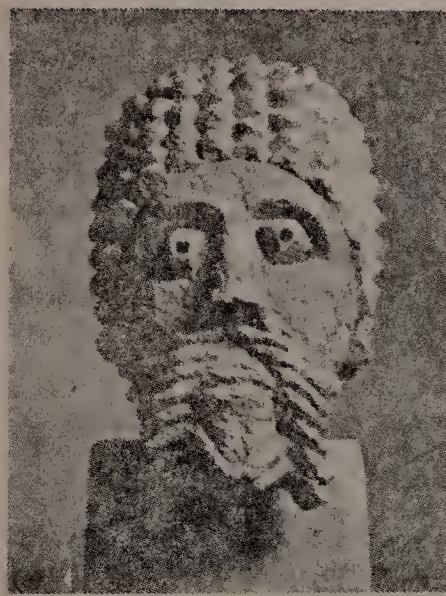
JL: What happened the first time you went to Dignity?

Maria: Mostly men were there. Maybe three





Five lesbians and gay men talk about their lives and the Church.



women. It was very impressive to see that many men in a church. Now you have to understand that the Catholic tradition in Latin America, though now it's changing, is very women oriented. What you saw in church was women and children. Men could be counted on one hand. And they never went to Confession. So for me to see all those men, and all those men going to Communion, was impressive.

The singing was beautiful and it was emotionally touching to hear those strong voices. After Mass, I didn't want to meet anybody, to speak to anybody. I remember sitting in a car and crying. I couldn't say why. But it had something to do with the presence of people who knew were gay also. And though most were men, they had something in common with me. I eventually went back, and now here I am . . . What became important was what I had not had before: a sense of community . . . I think now the struggle is to make Dignity less sexist . . . We've done a lot of workshops with priests on how to change the liturgy so it doesn't exclude women. We've changed the readings. We don't use "mankind" or the "Son of Man." The priest interchangeably refers to God as man and woman, because in the Bible God is represented in both male and female images. One thing that has disappointed me is that Dignity will not take a stand on abortion. I wish it would take a pro-abortion stand. Not as a moral issue but as a political issue. It would be a stand that says what we are all about. That we challenge authority! That we challenge the Church for not accepting us because we're gay!

Beverly, 26, a registered nurse working in a Boston hospital, grew up in New Jersey.

Beverly: I come from a strict Catholic family. But I became aware of my real spiritual self in nursing school. Then I had a born again experience with other Christian people — before it was routine. Every Sunday we were forced to go to church. In nursing school I talked to other Christians. I learned more about the scriptures, about Jesus Christ and how I could relate to him. He became human. That was before I considered myself gay. It was really ironic, because at all those Christian get-togethers we would hug each other and all of a sudden I realized what it felt like to hug a woman, to feel the love of another woman. Little by little, I became physically involved.

JL: Your spiritual and sexual awakening happened almost simultaneously? How old were you?

Beverly: Eighteen . . . Then I went through this heavy-duty guilt phase. I said to myself: How could I be in love with a woman and be a Christian? The Bible says homosexuals will never enter the Gates of Heaven. I talked to some Christian friends about being in love with a woman and felt a lot of hypocrisy. They said: "You've fallen by the wayside. You have denied God." That saddened me. So I cut off communications with my so-called Christian friends, and stopped going to any organized church. But I always felt connected to God no matter what.

JL: Did you pray?

Beverly: I feel like I'm constantly in prayer, through thoughts and meditation. I don't sit down and say organized prayer . . . It's a thought process, thinking of God, communication on a spiritual level.

I think of a supreme being of which I can't say is a him or a her. That is something the human person cannot understand completely. It's impossible for us to conceive of the supreme being as a man or as a woman.

JL: Did you suffer guilt after your first lesbian/Christian relationship?

Beverly: I could say I suffered guilt for five years of my life . . . It's only through the past year I have started to work through some of this guilt . . . You know, guilt is an interesting word. I don't like to use it, because it's not too explanatory. More specifically it's sadness and anger that has not been expressed properly . . . It took me a long time to realize that.

JL: How did you find out about Dignity?

Beverly: One night, I was in a bar talking to this woman, telling her that I was a spiritual person, and that I felt starved for community support and needed to express my spiritual feelings with someone. She told me about Dignity.

JL: What happened when you first went there?

Beverly: I was a wreck. I can still remember my

heart beating and saying: How can God and lesbianism go together? I couldn't understand it at that point. I had been so brainwashed that it's wrong that I couldn't understand how it could be right. When I went, I was warmly greeted by this woman who said she was glad I was there. I felt so much better. I sat through the liturgy. It was wonderful! I knew I wanted to come back and that Dignity would be a part of my life. I went every Sunday, and little by little I got to know different people. Each time I became more comfortable, so comfortable that I began to cry during the liturgy, to express some of the sadness that had been held inside me for such a long time . . . Soon I began to get more involved, which was a scary step for me to take, because I'm shy. I joined the Women's Concerns Committee. Not too many women were showing up. So I volunteered to be chairperson. That was my first big step.

JL: Did the sadness and anger disappear?

Beverly: It has. I began to believe that God loves me as I am. That it's okay to be a lesbian. Now I really believe that we're judged according to who we are as individuals. And I believe that God loves me. Because God made me.

Joe, 44, teacher, writer, and poet, who has taught at the same Boston-area University for nineteen years, was born in Maine and is of French Canadian ancestry.

Joe: I left the Church for ten years. I was an agnostic. Never an atheist. I left because I was angry, because there was something certainly wrong in the Church. Also, I thought there was something wrong in how I was reacting to it . . . I wouldn't deal with the issues that were there . . . I realized that I was homosexual. Not gay, because I don't think that happened until after Stonewall. At nineteen it suddenly dawned on me. I fell in love, and knew, and didn't fight it very hard. But of course I didn't come out. There was no place to go out to. That's how I felt. There was no viable lifestyle. And I inherited a whole history of hostility myself, mainly because of the whole idea of having to be hidden because of the pressures that society had brought on. Those brave first people were out there, but weren't gathered in enough numbers so that people like me, who hadn't come to terms with their character, could say: here I am. And enough is enough.

JL: Were you a Catholic at this point?

Joe: I think you are always a Catholic. You are either fighting it or you find a way of embracing it. I think the people who drop it are very rare. In fact, I think it's imprinted. Because it's a childhood experience which is very profound. It has a lot to do with the church as parent — part of the parenting process. A lot of love came to me through it . . . It was the feast days, the beauty of ceremony, the fact that the Church was always present at important moments. Parts of my family were very poor and the parish priest always made sure there was enough food, clothing . . . As I grew older I began to see some of the other complications. Other Catholics had experiences diametrically opposed to mine. They were taught that they were going to hell. In sexual matters, for example, they were more tortured. Tortured because of the Church's attitude towards sex. The Church has been perennially afraid of sex. Sex is very powerful, and the Church has always had a division between body and spirit. And it has played on it for centuries . . . In my twenties, I began to realize that this was there. And the Church has always taught that famous line by St. Paul: "It is better to marry than to burn." The implication

here is that the only real state is the state of virginity, in which one denies one has a body . . . I think the Church perceives sex as idolatry. It sees it on one hand as a self-centered event that can, but not always, become obsessive and non-fulfilling. I think there is a point there. I mean if you see people who are out all the time, who are forever searching for partners, who are trying to work out something through sex — I am certainly not anti-sex, and I think on one level the Church's teachings on this area are quite ridiculous — because what gender you love is not a spiritual issue at heart. It's a psychological issue. It's a human issue. It's an issue here as we live it out . . . As the Church had insisted that the sun went around the earth it now has to insist, part of the Church by the way, that you only have sexual love between men and women. In marriage, by the way.

JL: For one specific purpose.

Joe: That's been changed. The Church evolves slowly, but it takes its evolution out of human society. It is informed finally by things it has to face and it gives up very slowly things that it has always taught. It modifies. It won't modify itself on the creed or on the sacraments and other things. But on human sexuality I genuinely believe it will. And that's going to take time and a lot of education. Theologians are already at that. I was a history major and began to be critical of the Church, as I should have been. I heard the critics and had to examine what they said. That took me a number of years. Then I had to get back to what was the nature of faith . . . So I began a slow process of — the word is metonymy. It is essentially translated as being born again. I am not born again. I want to make that clear. Metonymy, at its root, means to go back home; to turn around . . . So over a long process of about ten years I began to approach my faith not from a sense of fear. The God I was trying to get to would be one that would not bind me to a lot of laws that tormented my humanity but would release me to pursue God through a church that I think needs gay men and lesbians to inform it of their fears and to point out its cruelties to itself and its children . . . Now why did I go back to the Catholic Church? Let's be honest. I was raised that way. I know those instruments of spirituality or of religiosity. Also, I went back because the Church had custody of the creed and of the seven sacraments. And a sacrament is a reality that is saturated with divinity. Their purpose is one which is fundamental and holy. It is to nourish human beings and to point out human participation in the divine process . . . I started going to an ordinary New Hampshire parish. It was sacramentally all right but I was not getting involved. Parish churches are oriented towards families and children.

JL: What happened when you first went to Dignity? Were you nervous?

Joe: Yes. I think because I was entering my gay life in a whole new context. Something enormous was about to happen. The departmentalization of my life was about to be shattered. Suddenly, I was maybe going to bring all the pieces together. And that's what happened. It was an overwhelming experience. I went through the tears, being touched and moved, the grieving process of coming home. It was remarkable. I had a sense of being psychologically healed. Now I knew where I was and that if at some point they wanted to come and get me, I knew where I could stand. I knew I was making an option for love, for human nourishment, and for a process that reached far into the future.

Dignity celebrates Mass every Sunday evening from 5:30pm to 6:30pm at the Arlington Street Church, 355 Bolyston Street, Boston.

A Woman's Own Snowbound

Ellen Grabner

Chapter Six

By Andrea Loewenstein

In the last episode, high-school student and newly emerging lesbian Marcie Linguini, her English teacher Claire Engelhamburger, masseuse Friday Child, poet Ida Littleneck, and six other members of Woman's Own had an unexpected an enthralling "hot time" in the steam room. Claire and Friday, drawn together by a stimulating massage, acted out their mutual attraction shielded by the annonomity of the all-disguising steam . . .

It was late Sunday morning. As Claire Engelhamburger and Marcie Linguini swam circular laps in the pool, as Friday Child kneaded the supine flesh of the reclining Ida Littleneck, as the denizens of Woman's Own sweated out their frustrations in the steam room, lay like a sack of potatoes in the sauna, or enlarged their pectoral muscles in the weight room; outside, the snow fell.

Blinking like moles as they emerged into the snow-spockled sunlight, the womeen gasped.

* * *

"Oh boy, just look at it coming down," squealed Marcie. "Maybe they'll call off school tomorrow! I'll see if Nicki can stay over. We'll get in the big bed and play 'Steam-Room'." (For ever since the erstwhile adventure, this new game had won the hearts of our "new wave" of teenagers, far surpassing even 'pack-punk' in its popularity.)

* * *

"Snow!" roared Matilda Mountainain to her oldest friend, Ida Littleneck. "You know how much trouble you have getting around in the snow. You better come over to my place. There's plenty of room in the bed. We'll play a game of strip-sgrabble. Doctor's Orders."

* * *

"Oh no, snow!" whined Falcon Housebird to her mistress, Queeny Diamond-Heart. "I'll be shut up at your house! At your mercy! With no way to get away!"

* * *

"The sky- it's like, uh-dancing!" The punk-artist Midgie Pellerin turned in wonder to her mate, Pel Star-Flake. "Let's go buy a few more video games and that new record by the Vampire Maggots, you know, 'Blood of Your Trash!'" I got a few tabs of that new stuff, Agony. We could like, ya know, lay in the bed and play it over and over and over and over and over and

* * *

Friday Child, clutching towels, massage oil, and other paraphernalia of her trade, unmentionable in these pages because of its explicit nature, stood by her car engaging in quiet memorabilia as each soft

flake awakened yet another profound yet pathetic scene from the past as it brushed her tender lips. Little did Friday know that, enfolded in her trance, she had dropped her car keys into the ventilation cracks of her hair dryer, an act of innocent carelessness which would cost her many white hairs and almost squander the last precious hours of her life! Friday watched passively as Claire Engelhamburger strode out of the club and mounted her own car, a spirited Volkswagen Hare. Part of her yearned to cry out to Claire, and yet prudence sealed her lips against this womoon whose very body she had so hotly embraced beneath the stream's anonymity. Hadn't her therapist warned her against just such precipitous couplings? (*Let this be a lesson, oh readers. Far better to follow the cry of your own blood's yearning, than to be stuck frozen forever in the snowstorm of your own heart, locked out of your car in the ever-fiercening storm!*)

For now, stumbling back to the club, Friday was shocked and dismayed to find that the door was locked! And the snow, building quickly in its oh-so Female rage of passion thwarted and disdained, now vented its havoc on unsuspecting womunkind!

Bravely pushing against the wind, Friday made her way to the nearest phone booth, and with shivering, snow-encrusted fingers, desperately inserted her last soggy dime into the gaping hole. She would call her local chapter of the AAA (Automobile Anxiety Anonymity). Surely they, if no one else, would help!

But a steely voice on the other end informed her that all members were busy plowing their own driveways. "As you know, we believe in living one day at a time," the voice informed her. Rescuing you at this point will only discourage you from exploring your own inner resources towards your car. You must hit bottom before you and your car will be able to move together to a healthier place."

"Oh, come off it, how the fuck am I sposed to move, without keys, stuck out here in the snow?" Friday yelled, but the line had done dead. Not only that, but at that very moment a huge snowbank collapsed on the telephone wire, effectively cutting off all communications to the Outside World. Friday desperately moved her body in polaritis heat-preserving exercises. Was this, then to be her fate, to freeze in a phone booth, abandoned by one and all, her dark warmth stifled forever by these savage white

flakes?

* * *

Meanwhile, Claire Engelhamburger moved uneasily through her warm yet lonely apartment. Cocoa burbed on the stove, her typewriter hummed invitingly, and heat hissed from the radiators. Why, then, this unease, this compulsion which seemed to draw her, unthinking and unwitting, back out into the icy wilderness she had so recently escaped? "I don't know what it is," Claire decided, "But I will follow. I must follow!" And, donning her warmest clothing and snapping on her pair of cross-country skis, Claire began to move through the snow. For this woman, awkward on a dance floor or softball field, now glided like an animal which had found its element. Faster than the stalled cars she moved, faster than the stumbling pedestrians. Following the sure beat of her own heart, she was surprised to find herself once again nearing Woman's Own!

But what was this desolate shape, huddled in the phone booth? Could it be — Was it possible?

"Friday!" she called out, bursting open the doors and quickly encircling her friend in the warmth of her arms.

"Oh Claire, what will we do?"



Friday clung to her, barely able to get the words out. "Everything's shut up, the phone lines are dead!"

Claire surveyed the scene. Clearly this was no baby blizzard. Her yawning mouth and raging appetite would swallow up two small dykes without even a pause to digest. "Women's Own!" she decided. "Somehow, we must break into Woman's Own!"

* * *

Two hours and two broken skis later, our friends huddled in the safety of the lobby. They chafed one another's frozen hands, pressed cheek to cheek, as they peeled off sodden garments, grateful for mere survival.

"How — how did you know I was here?" Friday whispered.

"I — I don't know," Claire confessed. "I guess I just felt you pulling." Soon the candy-machine in the lobby had yielded its last offering — a packet of potato crisps. The two womeen licked the salty morsels from one another's fingers, each action taking on new meaning after the recent escape.

As Claire felt Friday's mouth sucking at her finger she felt that Friday was sucking at her deepest, most vulnerable self, a self she had feared forever lost or gone

underground.

"My nipples are still frozen," Friday confided, her competent sure surface rippling with the effects of the rescue. "They feel like little ice cubes."

"I can warm them up for you. If you want me to." And Claire looked deeply into the other's face, asking, demanding . . .

"My therapist —" Friday began. Pony . . . But the excuses blew away through the broken window and were carried off in the storm.

"Never mind the future," Claire whispered. "Now is now. We're here. There is no other time." Wordlessly, Friday nodded. And there, on the nubby mat in the lobby of Woman's Own, the two womeen moved together. The storm outside, sighing in relief, began to blow more gently.

While, in other parts of the city Nicki and Marcie snuggled. Falcon and Queeny held one another in most comfortable captivity. Matilda and Ida clung together, sgrabble letters imprinting themselves forever in their flesh. And the Vampire Maggots played on and on as, in still other parts of the city other women sat at lonely windows watching the storm and longing without reprieve. As the snow fell and fell.

Youthspeak

"I need my parents!" Keeping It Alive

By Joseph Van Ness

I was in Boston not too long ago, paying a rather short visit to the Boston Alliance of Gay and Lesbian Youth, on behalf of Gay and Lesbian Youth of New York. Usually rap groups are the bane of this fellow's existence. But surprisingly this particular one was good. I was rather taken aback by what one of the participants said. But I'll keep you in suspense for the moment. I know you love it.

Now, I, never known to be a model son, have always had it in for my parents. I know I'm a rotten kid, but it seems that I've never quite grown out of the rebellious

stage of life's interminable succession of stages. You see, Mom and Dad never did understand me. To this day they think I'm a little sick. Even after my brother tried to kill them a couple of times, I'm the one who needs to see a doctor. Dad just can't seem to think what in the world could be worse than my being gay. Mom and Dad are a little confused. I'm sure.

But even after all the years that have passed and the distances that have thankfully kept us apart, things haven't changed much. Still I try to keep the relationship alive. For a long time, I could not under-

stand why I still bother with those thoroughly misguided individuals. It's not their money. (They don't have any.) And it's not the food. (Let's face it, Mom can give a dead man indigestion.) So what is it?

Well back to Boston. (A nice place — really!) At their rap session, everyone was asked the inevitable question, "Are you out to your parents?" Well, before we get into an argument about the pros and cons of coming out for the billionth time, let me say that one response from the group stuck in my brain like the memory of first love. A young woman answered, with conviction, "No. I can't come out right now. *I need my parents.*"

Big deal, Joe! Is that what we

waited for? Well in print it doesn't seem like much. I guess you had to be there. She really meant what she said. And I mean it too. No matter how much I say I loathe my parents or all the terrible things I tell my Mom to do, I really, in my heart of hearts, need her. And I need my Pop too.

The risk of losing them — forever — is too painful a thought. And even though they haven't accepted my being a fag — yet, they still accept me as their son. And that's O.K. with me. Mom still does my laundry and foists a home-cooked meal on me from time to time. (With her dubious culinary skills I wonder what that means.)

So to all those who haven't come

out yet and even those who have, I hope you stay friends with your Mom and Dad. It many seem *de rigueur* to play it like you can go it alone, and you probably could. I did. But somehow the heart forms attachments that are hard to cast aside.

Yes, I admit it. I need my folks. It's a real need that I can't quite express. It's like the saying often used in another context — "Can't live with them but can't live without them." Call me a sentimental fool, but I kinda like the man who doesn't talk much to me and the silly old woman who can't cook. After twenty years of war and peace, I think I'll keep 'em.

ADVERTISEMENT

An open letter to the gay community on hepatitis B

Hepatitis B, a serious disease, may be sexually transmitted

Sexually transmitted diseases among the gay community are epidemic. Herpes has recently received a lot of attention; gonorrhea and syphilis are well known; but the Centers for Disease Control (CDC) recently issued a major recommendation for the prevention of another sexually transmitted disease: Hepatitis B. In their *Morbidity and Mortality Weekly Report*, the CDC stated: "Susceptible homosexually active males should be vaccinated [against hepatitis B] regardless of their age or duration of their homosexual practices."

Gay men are at a high risk of contracting hepatitis B

In one study, from 51% to 76% of 3,816 gay men seen in five sexually transmitted disease clinics had evidence of past or present hepatitis B infection. Once infected, there's a 6% to 10% chance of becoming a carrier—capable of passing on the virus. The CDC estimated there are nearly 1 million carriers in the United States and that 100,000 of these carriers are gay men.

The hepatitis B virus can be passed on by contact with contaminated body fluids

such as saliva, urine, semen, and blood. The hepatitis B virus can be transmitted through tiny breaks in the skin or contact with mucous membranes. This can occur during intimate sexual contact and can lead to hepatitis B for the partner of an infected person. Although most patients recover and over half contracting hepatitis B do not get symptoms, there is no specific treatment and no known cure for hepatitis B infections.

Hepatitis B may lead to even more serious complications

For those who do get symptoms of hepatitis B, a mild or severe "flu-like" sickness may continue for weeks or months. Ten percent of all infections become long lasting (chronic) with potential complications that are sometimes more serious than those of other sexually transmitted diseases. The serious complications include the chronic carrier state, chronic active hepatitis, chronic persistent hepatitis, cirrhosis, and even cancer of the liver. Every year almost 4,000 carriers die of cirrhosis. In addition, carriers have a risk 273 times greater than that of the general population of contracting a usually fatal form of liver cancer.

Now this serious sexually transmitted disease is usually preventable by vaccination with the new hepatitis B vaccine

After more than a decade of research and development, a new vaccine is available for prevention, *not treatment*, of hepatitis B. In clinical studies, the vaccine was highly effective in preventing hepatitis B infection and was generally well tolerated. No serious adverse reactions occurred in these studies.

The vaccination regimen consists of a series of three injections, the first two a month apart and the third, six months after the first. To be effective, the vaccine must be given before a person gets hepatitis B. The vaccine helps prevent the disease: It is *not effective as a treatment*. We suggest that you consult your doctor to determine if you should be vaccinated.

**For more information
about hepatitis B and the
vaccine to prevent it, contact
your doctor, clinic, or the
American Liver Founda-
tion. 998 Pompton Avenue,
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(201) 857-2626.**

This message is brought to you as a public service by
The American Liver Foundation

Why you should consult your doctor or clinic

The vaccine helps protect against infection caused by hepatitis B virus. This virus is an important cause of viral hepatitis, a disease mainly of the liver. Even mild forms of this disease may lead to serious complications and aftereffects, including liver cancer. There is no specific treatment for viral hepatitis.

Vaccination is recommended for persons who have a higher risk of becoming infected with hepatitis B virus because of frequent, close contact with infected people or exposure to body fluids from such people. It will not

protect against hepatitis caused by viruses other than hepatitis B virus.

No serious adverse reactions were reported in over 6,000 individuals receiving the vaccine in clinical trials. The most frequent reaction was soreness at the point of injection; less common local reactions included redness, swelling, warmth, or formation of a hard, lumplike spot. The local effects were usually mild and lasted no more than 2 days after vaccination. Occasionally, low-grade fever (less than 101 °F) occurred. When it did, it usually lasted no longer than 48 hours following vaccination. In

rare cases, fever over 102 °F was reported.

More generalized complaints including malaise, fatigue, headache, nausea, dizziness, muscle pain, and joint pain were reported infrequently. Rash was reported rarely. As with any vaccine, broad use may reveal additional adverse reactions.

Your doctor or clinic knows what special care must be taken when administering the vaccine and in determining who should receive the vaccine. The vaccine is not intended for persons who are allergic to any of its components.

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Fired Teacher

Continued from page 3

off: he'd been subpoenaed as a witness to a raid on Adult World Bookstore.

Ross was never called to testify, named in local media or charged with a crime. Nevertheless, he was soon pulled out of the library on the grounds that he had become "ineffective" as a teacher, and stuck in a warehouse doing "curriculum development."

According to Durham, Ross was

"run out of town by Moral Majority-types. The same people that pressured the school district with letter campaigns later succeeded in closing down some adult book stores here and in (neighboring) Eugene."

Logan said the board will "have no problem rewriting the order" to satisfy the court.

Campbell said it is "highly possible" that this time around the board, which is comprised of three

persons pulled from a pool of twenty, will be "more open-minded."

If the FDAB cannot justify its claim that Ross' behavior was "immoral," the court must order Ross, now a janitor, reinstated at his old job with full compensation for lost wages.

— filed from Boston

PIRATES!

Continued from page 6

erable leverage this gives them in dealing with the Nukes ("kind of like taking Nancy Reagan hostage," says Young), but don't count on the challenge Fortune's presence on board give to their own ideals, a challenge which is the springboard for the play.

The stage of the Cauldron has been rigged with sails, rope ladders, hammocks and a ship's wheel, none of which are mere props. The pirates are decked out in a combination of remnants and rich cloths taken in raids, in a flamboyant mixture of color and style. The audience is seated along two sides, as if they were in fact the sides of the boat.

This is Young's fifth produced play, and her first full-length musical. She has performed in a number of places in her four years in Boston, and co-produced the 1980 and 1981 Womyn's Theater Festival here. She also directs The Mood Swings, a theater collective which presents plays about addiction and recovery, and was principal violist with the New England Women's Symphony.

She wrote all nine musical numbers woven throughout the play, and describes them as a "combo style of jazz, pop, and rock." They are scored for flute, bass, piano, and drums.

Among the thirteen actors (who were chosen from four nights of auditions) are several with professional experience: Olivia Casey, who plays Captain 'Claire, has appeared with Caravan Theater, New Ehrlich Theater, and Little Flags Theater, among others. Eissa River Stacy, who plays Fortune and designed the lighting, has also worked with Little Flags and the Wallflower Order. Renee Sugrue, who has appeared with TheaterWorks, plays Rigger.

This is the Cauldron's first large production this year, and every member of the collective is actively involved: Carol Young as author and director, Barbara Stellis as production manager, and Marty King-sbury and Willow as pirates. Mary Merryperson and Sue Dorfman are on the production committee. In addition, Sue will exhibit her photographs (including production shots of *PIRATES!*) in the lobby.

PIRATES! will run through February 26, with performances every Friday and Saturday at 8 p.m. On February 18, the performance will be ASL interpreted by Aileen O'Neill, and an elevator will be available. Tickets for all shows are \$5 in advance, \$7 at the door (work exchange available). For more information, call (617) 542-8575.

The Cauldron Experimental Theater is at 22 Randolph Street in the South End, four blocks from the Dover T stop on the Orange Line (walk down Berkeley towards the Expressway, turn right on Harrison and left onto Randolph).



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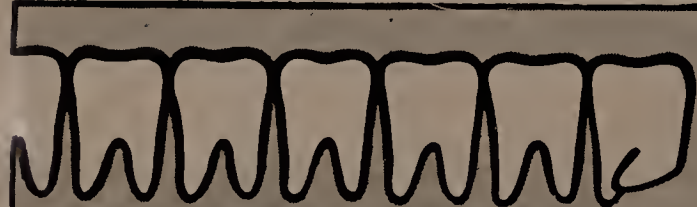
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Abortion

Continued from page 1

and 200 people attended a downtown rally. PCAC reported good local media coverage of their events.

In New York City, the Committee for Abortion Rights and Against Sterilization Abuse (CARASA) and 40 other women's, labor and progressive groups sponsored informational car caravans through the boroughs. CARASA also hosted a party for 300 people on Saturday evening. Music was provided by Mary Trevor and Bev Grant and the Human Condition. Earlier in the day, a lesbian-feminist group, Womyn for Womyn, dramatized with street theater in subway stations the anti-woman backlash.

New Jersey CARASA sponsored car caravans through third world communities and printed a message on the back of the R2N2 literature which read, "Women of color have a special interest in the continuation of reproductive rights."

In Cincinnati, 100 people attended a forum and dramatic reading about Medicaid funding.

In Los Angeles, CARASA hosted a party and a pro-choice luncheon.

In Portsmouth and Concord, New Hampshire and in Western Massachusetts and at the University of California, Los Angeles, groups distributed R2N2 leaflets and stickers.

Rallies and informational programs with audiences of about 100 people each were held in San Francisco, Milwaukee and New Haven.

In Chicago and Madison, counter-pickets were set up at large Right-to-Life gatherings.

— filed from Boston

Universities

Continued from page 3

Clarence Farmer confirmed that the commission had initiated its own complaint in order to "change the pattern or practices of the army and Temple," which he said would require "deep involvement" by the HRC.

He said the Commission considered Temple to be a public accommodation, one of the categories in which discrimination based on sexual orientation is banned by the city code. Farmer said Penn would be treated similarly but that he had received no Penn-related complaint. This is the first test of the Philadelphia gay rights bill passed last summer.

According to Webber, the decision will hinge on several inter-related issues. He said Temple has conceded that its placement office does function as an employment agency under the strictures of the city law but claims that whether or not the army discriminates is irrelevant, since Temple itself is using those offices fairly.

If the HRC finds Temple in violation of the law and is unable to resolve the case by negotiation, it is empowered to hold a public hearing and issue an official order for compliance. This would threaten Temple with contempt proceedings in court and a fine if it did not follow suit.

Philip Schaeffer at Temple said he knew nothing of the investigation and GCN was unable to reach the assistant dean for placement, who is said to be involved in the investigation.

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If there were two of you, would you be a
pair o' ducks? And if there were would
you prefer a pair o' ... something else
more basic?

JACK IN THE BOX
Jump out of the box, jump up,
jump out of the box, jump up, jump up.
You do it so well,
so big, so swell.
Jump out of the box and take a run at
something bigger and better. Make it
worth my while and I'll come too.

ROBERT BOBBY BOB
Long time, it seems, no contact. Have
you been getting the paper? I don't
know if the sub was processed, so how
can I tell if you're reading this? I can't.
Can't tell about much else these days
either. Please come before house
disintegrates.

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and progressive artists, theaters, and
writers. Call Jeremy at (617) 426-4469 if
you have a story to tell or other informa-
tion. Or write Jeremy c/o GCN.

ST. JUDE FOR DICK
O Holy St. Jude Apostle and Martyr
great in virtue and rich in miracles, near
kinsman of Jesus Christ, faithful in-
tercessor of all who invoke your special
patronage in time of need to you I have
recourse from the depth of my heart
and humbly beg to whom God has
given such great power to come to my
assistance. Help me in my present
urgent position. In return I promise to
make your name known, and cause you
to be invoked. Say 3 Our Fathers, 3 Hail
Marys and 3 Glorias. Publication must
be promised. St Jude pray for us and all
who invoke your aid Amen. This novena
has never been known to fail, and must
be said for 9 consecutive days. (27)

Alix Dobkin, Mabel Hampton, Kay Gard-
ner, Kate Rushin all will be performing
& receiving the OASIS award Feb 12. A
dance w/Squeeze Louise will follow the
performance awards. Very limited seat-
ing—tickets for entire event only. The
Saints collective will run a cash bar dur-
ing the dance. \$7.50, tix avail at New
Words after xmas or at OASIS on Sat
night only, or send money orders only
w/SASE to Amazon Productions PO
Box 7222 Watertown, MA 02172. (c)

HELP KEEP ABORTION LEGAL!
The Coalition for Reproductive
Freedom is sponsoring a pro-choice
poster campaign on the city subway
system. A donation of \$7 will keep one
pro-choice poster on the MBTA for a
month. Contributions should be sent to
the Coalition for Reproductive
Freedom, P.O. Box 686, Jamaica Plain,
MA 02130. (c)

GAY AIRWAVES
Updated list of gay radio and cable TV
shows in US, Canada, and abroad. \$1
and SASE, John Zeh, GCGC, Box 19158,
Cincinnati, OH 45219. (c)

HELP MAKE NEWS
and break in your shoes. GCN's local re-
porter needs help keeping up w/ the masses
of information disgorged by our busy
world. Specifically, I need someone to help
stay on top of police logs, court dockets,
soda pop trials & whatever else interests
you. As a volunteer or student intern, you
would also be most welcome to help write
the week's news. It's a lot of running around
but it's usually interesting. As many (or few)
hours as you like, though you'll need some
time during weekdays. More info: Larry,
426-4469.

TV??
Sometimes it is very important to see
the news as it is happening. Our
reporters (and some of the rest of us,
naturally) would be helped tremendously
by being able to watch news and
other special interest shows on televi-
sion. We do not have a set in the office
and anyone out there who could give us
one, any size, black and white or color
(we don't care what it is as long as it
works), please contact Mike or Cindy at
426-4469. Thank you.

Cindy is crying over cinders — what's
left of her old Bromfield Street file cab-
inet. She really needs a three-drawer
LEGAL size cabinet. Won't someone
out there send her what she yearns
for??? Call 426-4469 and tell Mike or
Cindy Patton. Thank You.

If you wish to respond to a GCN Box
number in any of our ads, send to GCN,
167 Tremont St, 5th Fl, Boston, MA
02111, Attention: Classifieds Box

ROOMMATES

JP 2 feminists sk 1 more. Warm, sup-
portive, healing hs. Play, hugs, & feel-
ings shared. Spirituality & individual
space respected. Veggie. Chemical,
pet-free. 522-1209. Keep trying. (28)

GM 27 quiet nonsmoker sks rmte to
share furnished 2 bdrm apt nr BU in
Brookline, great location 225/mo inc
util. 734-2078, 10 AM best. (28)

W.SOMERVILLE
Lesbian hsehold sks politically active
but fun-loving woman for semi-coop
hsehold. Large, sunny apt. \$125/mo +
util. Call eves 666-3231. (29)

Resp LF rmte wntd to share lg apt inhse
nr T. Safe. Lg rms, fpl, porches, animal
lover who appreciates drug-free envi-
ronment. Cigs OK. 200 + . Melville Park,
Dorch. Avail now 825-0513 or 492-1345
lv msg. (29)

DORCHESTER \$185
A growing gay neighborhood Melville
Pk, Dorch, 4 min Shawmut T sta, quiet
st. 2 caring GM sk 3rd, own bdrm in lg
Vct hse, 6 + rms, porch yd, laundry,
d&d. Supportive, cooperative gay hse.
\$185 + util, avail Feb. George 288-3228,
Bernie 265-7876. (28)

Jamaica Plain independent GM 31 sks
same to share antique house being
restored near T. 175 + ht & utils. Jim
524-4475. (28)

2 Lesbian Feminists sk female rmte to
share 9 rm home in Newburyport, age
25+, non-smoker, no pets. 462-3845
eves til 10pm or wknds. (28)

LF sep sks rmte same for 2 br apt Union
Sq Somerville. No smoke, no pets, no
anti-SM. \$115+ util. No phone at pre-
sent, write GCN Box 621. (28)

Cambridge—quiet resp M/F (no smoke)
for clean 3 bdrm apt w/2GM. Walk to
park, grocery, laundry; on bus line.
\$250 + avail now. Rick 1-366-1122 (w) or
576-1144 (h). (28)

APARTMENT TO SHARE
2 LFs & friendly dog skng 2 LFs to
share spac, sunny 4 br apt in hse w/lrg
yd on Pros Hill/Som. We are musicians,
want to create a warm, supportive
home. 237.50 inc all util & wash/dry.
Please call & talk. 623-5085. (28)

1 GM skng 2 GMs to replace 2 who are
moving out of a spcious apt in gd nbhd
in Dorchester nr Shawmut Sta on red
line. Avail near end of Feb or before.
\$116/mo per person. 1 or 2 people may
Inquire. 825-0181. (29)

LF SEEKS LF: BEACON HILL
Modern, pleasant, quiet 2 bdrm apt
\$230 total inc ht, phone. Plenty of heat
& hot water, convenient to all T lines,
laundry, stores, no pets. Avail 2/20.
Maida, 253-1902, wkdays. (c)

LF sks LF to share sunny 2 bdrm
Somerville apt, only \$185 + util. Avail
2/1 for indep nonsmoker. Lisa, 625-0264
eves. (29)

2 GM sk 2 other M or F for quiet, support-
ive semi-coop hsehold. Pro-feminist,
non-smoking, veg, pref garden space
\$160 + util. Camb-Arl line. 648-3434. (c)

\$50 REWARD
For information leading to the rental of
a comfortable home in Cambridgeport/-
Central Sq area. 2 lesbians, 1 gay man.
Call Jeremy at GCN days 426-4469. (c)

NEW HOME FOR NEW EDITOR
New GCN staffer, LF, needs co-op
housing, Cambridge, Somerville, with
women or mixed lesbian/gay. Contact
Sue at GCN, 426-4469, after Jan 17.

JAMAICA PLAIN
Friendly independent LF for very nice 2
br apt nr monument in JP \$175+ ht &
utils. No smoke no pets. Sue 524-3513
(H), 522-9292 (W). (26)

Cambridge: Inman Sq prof GM 23 sks
sim M or F; furn 2 br w&d dw nice nbhd,
piano lrg yd nr T \$250 pls util. Stephen
(617) 876-9540/863-5500 x2578(w). (21)

3 LF in Dorch lk for 4th to share spacious
hse. Semi-veg, no cigs, sense of humor.
Sharing & sep space. 100 pls util. Pref
late 20s pls. 282-9388. (28)

2 ROOMS IN THE COUNTRY
Share rustic hse w/farming LF, ½ hr
South of Brockton on Rte 25. \$50/wk,
could negotiate discount for help w/
firewood, etc. (617)947-3641. (28)

Mat F pref for 4 rm apt on So Shore. Mst
be wkg nonsmkr. Inc all utils. Cpls
posbl. In pvt home 331-6981. (26)

REAL ESTATE

DORCHESTER: W. Seldon St. Two fami-
ly plus single house plus two car gar.
Live rent free plus income, \$65,000.

Triple decker on Bailey 5,5,5, \$52,900.

Two family on Meeting House Hill 6,9
view of Blue Hills and Western Mass.
only \$52,900.

Two family on Nixon \$75,000.

Two family on Moultrie St \$79,900.

Two family on Pope's Hill \$75,000.

We have many three deckers and two
families, all prices and neighborhoods,
and apts for rent.

Avenue Associates
288-6100. (29)

ANTIQUE HOUSE FOR SALE
Stoughton—Follow the red brick walk
to this cozy 160 yr old Cape. Lots of
charm excel cond big ctry kit, den w/fpl.
Fenced yd, conv to Boston train.
\$64,900. 1-341-0792 eves and wknds. (28)

JOB WANTED

Outgoing GCN news editor needs job in
Boston area. Skilled in writing, editing,
7 yrs exp as photographic technician.
Fluent in Spanish, reading knowledge
of French. Avail mid-Jan. David, GCN,
426-4469. (c)

HOUSE SITTER BOSTON AREA
LF PhD 40 yo w/impeccable references
lking for safe & beaut setting in which to
write 2-4 mos, H2O plants, etc in ex-
change. 653-1489 lv message. (28)

MOVERS

Jullan Wright Moving Company
Exp, Rel, Lic & Ins
MDPU # 24430
Tel 661-2958. (23)

THE JIM CLARK MOVING CO.
Serving the Gay Community
with professionalism and respect.
Very careful furniture movers.
Piano and hoisting specialist.
Any time of day — any day of year.
No overtime charges 354-2184
MDPU Number 23733

FOR SALE

GARGOYLES, DRAGONS AND
CREATURES OF THE IMAGINATION
Free Fantasy Sculpture catalog
The Prop Dept Box 1607-G
Toms River, NJ 08753. (8-8)

INSTRUMENT SALE!
1 flute \$150; 1 handmade violn \$250
w/case & bow; 1 mandolin \$150. Maxine
GCN days 426-4469 (cash only). (c)

LESBIAN POETRY AND MUSIC
Sensual sounds on cassette tape. Send
5.95 to "New to You" PO Box 5222 No.
Hollywood, CA 91616 5222. (30)

FREE CATALOG! Largest selection les-
bian/gay T-shirts & jewelry. WMP/J&P
Dept G. 374 Woodfield Rd, W. Hemp-
stead, NY 11552. (28)

ACCOMMODATIONS

NYC womyn's bed & breakfast. Small,
simple, friendly. Located central
Manhattan. \$18 per night, single. \$20,
double. (212) 794-8645. (30)

CREATIVE BAR MANAGER
Andrews Inn has immediate opening
for harworking promotion oriented per-
son. Rm & board + salary & tips. (802)
463-3966. Ask for Tom. (29)

APARTMENTS

Brookline — Apt for rent, 3 rms in base-
ment of woman-owned bldg. \$235 inc ht
& hot water. 232-1847 or 232-1480 eves. (28)

ALL APARTMENT ADS, even if you rent
space in your own home, are business
ads and must be paid for at the
business rate (see form).

DORCH: APT FOR RENT 6 RMS
Sunny 3 bdrm newly renovated
dishwasher/disposal, 1 blk Ashmont
Red Line T \$525/mo ht inc. Refs & last
mo's rent. Avail Feb 1. 265-0348 leave
recorded message. (29)

So End—Worcester Sq eff apt all util
inc share bath great bargain \$235/mo
avail now. Days 720-6766, Bill; eves
262-8842 Joe or Bill. (28)

Newly renovated clean 1 bdrm. \$350/mo
inc ht & hw. 1 block to Blue line. Secure
brick bldg. 569-6143. (29)

JP: 1 bdrm apt in own-occ 3 fam hse. Nr
T \$250 unheated. Ref, sec dep req.
522-1651 x 128 leave message. (28)

RESORTS

BOSTON OASIS GUEST HOUSE
Only all new place immac perfect loca-
tion priv — share bath. Coffee &
cocktail set-ups. 22 Edgerly Rd (near
Fenway Comm Health) Boston 02115
(617) 267-2262. (36)

ANDREWS INN
Four Seasons Hotel. Rooms, Disco,
Bars, nearer than you think. On the
square, Bellows Falls, VT 05101. (802)
463-3966. We've made it for you! (26)

GABRIEL'S
For women & their friends. Apts &
guestrooms. Open year-round. Center
of town. 104 Bradford St, Provincetown
02657. (617) 487-3232. (37)

FALLS VILLAGE—CT
For women to be together. 11 wooded
acres, dwnhl or XC ski this winter. 3
frpls. \$15-35. Ski shares avail. Women
owned, operated. Jan (212) 369-0741
wkdy. (28)

VERMONT GUESTHOUSE
Downhill & X-country skiing just min-
utes from our warm & comfortable
guesthouse — cozy rms for lesbians &
gay men. Bed & hearty bkfst. Spend a
weekend in Vermont this winter. Dave &
Mike (802) 348-7840. (23)

GREENHOPE
VT Mountain retreat for women. Skiing,
fireplace. Great food, cozy accom-
modations. (802) 533-7772. (80)

SERVICES

PHOTOGRAPHER FOR HIRE
Marie Favorito 482-1214. Slide shows,
artist portfolios, portraits, studio,
special occasions. (c)

WebWork, a correspondence club for
lesbians & bisexual women in New
England & the Maritimes. Send SASE to
Box 131-G, Calais, ME 04619. (29)

GAY MEN'S THERAPY GROUP
Will have openings in Feb. Focus is on
self-awareness, intimacy, & relation-
ships. For info call Francis Giambrone
451-1398/661-4070.

HOUSECLEANING BOSTON AREA
Home, Condos, Apt, Office
Have References
Call James 782-7615. (15)

FANTASIES COME TRUE
Designer GM exp thetre & NYC garment
center sks to create gowns, costumes,
fantasy pieces or new looks
males/females. Paul 581-1366. (28)

GRANDMOTHERS HELPERS
Appliances picked up & delivered,
pianos, basements cleaned, near-by or
far far away. Friendly, reliable. Gay
owned & operated. Dennis 641-1234. (33)

Carpentry doors windows kitchens, etc.
All kinds & sizes of jobs. Call eves Jim
524-4475. (29)

CHILDCARE
Quality childcare in my home on Bea-
con Hill. Days & some eves avail. Barb,
523-3772. You'll be glad you called, and
so will your very special child.

WENDY KINCAID, Ph.D
Short or long term feminist therapy for
lesbians. Individuals or couples. Insur-
ance accepted. Copley Sq location.
739-6381. (33)

Renovations
Fine & Rough Carpentry, Experience
Marian Construction
Weekends (617) 783-2298. (28)

MASS. BAY
COUNSELING ASSOCIATES
COPLEY SQUARE
INDIVIDUALS, COUPLES
AND GROUP COUNSELING
ALCOHOL COUNSELING
HYPNOTHERAPY
SEX THERAPY
INSURANCE ACCEPTED
(617)353-0225 for appt.

Classified deadline, Tues. noon. All ads must be
prepaid. No ads accepted by phone. GCN is a
national paper, include area code with phone
numbers. All apartment ads, even if you rent space in
your own home, are business. Make check or M.O.
payable to Gay Community News, 167 Tremont St.,
5th Fl, Boston, MA 02111.
Business: \$6.00 per week for 4 lines (35 units per
line), 50¢ for each additional line. Headlines are \$1.00
for 25 units.
Non-Business: \$4.50 per week for 4 lines (35 units per
line); each additional line 25¢. Headlines 50¢ for 25
units.
Box numbers are \$1.00 for 6 weeks, you may pick up
mail at the GCN office Mon.-Fri., 10-6. If you wish
your mail forwarded, the rate is \$4.00 for 6 weeks,
\$6.00 for 3 months. Mail is forwarded at the end of
the 3rd and 6th weeks.
Display Classifieds (boxed ads): \$12 per column inch.
Please circle category ad is to run under.
ACCOMMODATIONS APARTMENTS FORSALE
INSTRUCTION JOB OPPORTUNITIES JOBS WANTED
JUST FRIENDS LOST & FOUND MISCELLANEOUS
MOVERS ORGANIZATIONS PENPALS
PERSONALS PRISONERS PUBLICATIONS
REAL ESTATE RESORTS RIDES
ROOMMATES SERVICES WANTED
Headlines at \$ per wk. \$
First 4 lines at \$ per wk. \$
Each additional line at \$ per wk. \$
Pick-Up Box No. at \$1.00/6 weeks \$
Forward Box No. at \$4.00/6 weeks \$
3 months forwarding at \$6.00 \$
Number of weeks ad is to run
TOTAL ENCLOSED \$
Name City State
Address Zip Phone
Please print neatly, use shaded area for headlines and additional lines.

Classifieds

TYPESETTING

Want the best??? Be among the chosen few for whom GCN will have time to perform typesetting wonders: We can typeset your resume, flier, brochure, newsletter. You name it! Reasonable rates. Call 426-4469 and ask for Cindy or Nancy Wechsler for further info.

TROUBLED GAYS

Psychotherapy for depression, loneliness, just general misery. Interview at no charge. Ruth Chessman 964-2510. (30)

Custom Furniture
Designed and Built
Joan Friedman
(617) 783-2298 Weekends (11/1)

CONCERNED? CONCERNED?

Depressed, Anxious, Lonely, Phobic, Stressed, Inhibited, Relationship Problems—Call *Associates for Change* 876-1970 or 862-4419 Licensed Psychotherapists, Insurance Accepted. (27)

WORKSHOP FOR WOMEN:

"Up from Under" gaining more personal power, Sun, Feb 6, 1-4 pm, defining & changing victim patterns. Call Expressions, 666-5697, \$15. (27)

HOUSECLEANING

Experienced reliable housecleaning. Excellent references. Bob 427-3829. (27)

WANTED

NEW HOME FOR NEW EDITOR
New GCN staffer, LF, needs co-op housing, Cambridge, Somerville, with women or mixed lesbian/gay. Contact Sue at GCN, 426-4469, after Jan 17.

PENPALS

In Prison weightlifter wd like to correspond w/wealthy mature male for sincere lasting relationship I am gdlkng, muscular sincere person young in age. Johnny Longaker #017701 (1502) PO Box 1100 Avan Park, FL 33825. (29)

MISCELLANEOUS

BKD HAM W/Cranberry Glaze
Support American cuisine! Spectacular original recipe. Send \$1 w/SASE to: CranHam, c/o L/L Secretariat, 633 W. Oakdale, Chicago, IL 60657. (28)

Cindy is crying over cinders — what's left of her old Bromfield Street file cabinet. She really needs a three-drawer LEGAL size cabinet. Won't someone out there send her what she yearns for??? Call 426-4469 and tell Mike or Cindy Patton. Thank You.

GCN SPECIALS

OUT HANDS ARE OUT AGAIN

We still need some very specific items to make our house a home and our home a castle. They are: floor & desk lamps (especially LEDO or LUXO artists lamps); electric heater; bulletin boards; and a partridge in a pear tree If you're into it. Anyone wishing to bestow any of this stuff upon us, please call Mike at 426-4469 (Don't y'all just hear that number in your sleep???) Thanks a bunch.

THANKS FOR THE RADIO

To the kind soul who dropped it by, a heartfelt thank you. Music makes the difference for many of us. Your generous response to our ad is greatly appreciated.

DEAR ADVERTISER

If race is not a crucial issue for you, why put it in your ad? It is not a required formula: GWM, GWF are not necessary; GM, GF would do as well, unless you really want it otherwise.

If you have been thinking of throwing out your back issues — PLEASE DON'T. We will be assembling at least a few complete sets of volumes 1-9. If you wish to give us some of your papers, please contact Archive Committee, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Let us know what volume and issues you have and give us your address and phone number so we can get in touch with you about what we need. We'll be starting to collect the papers in October after we are in a permanent office. Thank you very much.

MICROFILM READER WANTED

The GCN staff would love to be able to read its back issues on microfilm, but cannot afford to buy a film reader. If anyone has access to a used one or would like to donate one to the office, please call Mike at 426-4469.

TV??

Sometimes it is very important to see the news as it is happening. Our reporters (and some of the rest of us, naturally) would be helped tremendously by being able to watch news and other special interest shows on television. We do not have a set in the office and anyone out there who could give us one, any size, black and white or color (we don't care what it is as long as it works), please contact Mike or Cindy at 426-4469. Thank you.

HELP WANTED: GCN's advertising dept is looking for sales representatives. Flexible hours. Commission on all sales. Ideal for student, person looking for supplemental income. Contact Hershey at 426-4469. BUT WAIT! THERE'S MORE...

LET THERE BE LIGHT!

Various GCN staff members are being subjected to fluorescent lights against their will. Please help alleviate this desperate situation. Please send us your extra incandescent table or floor lamps, ledos or luxos. Thanks. Call Mike, Cindy or Nancy at 426-4469.

ORGANIZATIONS

LES MTHRS NATL DEFENSE FD

A non profit org offering emotional legal, financial assistance to moms involved in custody battles. Quarterly newsletter \$10. Call/write for info. Donations may be sent to POB 21567 Seattle, WA 98111. (206) 325-2643, 24 hrs. (30)

GAY LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN Calendar. call (617) 782-8894 or write PO Box 11, Camb, MA 02238.

WOMEN PRINTERS

Typesetters, press operators, strippers, bindery-workers are invited to join us in regular potluck meetings. Compare notes about your job — hear informal talks on occupational safety, union organizing, etc. — help work on a newsletter and other projects. For meeting times and locations call 547-5038.

New women's media gp committed to lesb. education outreach thru media sks mems. Need assistance w/marketing, graphic design, fundraising, media work. Letter of interest &/or resume to Women's Educational Media, Inc., 36 Colwell Ave., Brighton, MA 02135. 367-2086. (8)

DO YOU SECRETLY LUST

After wimmin in black habits? Do you picture your soul liberally sprinkled with black specks reminding you of your venial sins? Do you feel guilty whenever you're enjoying yrs? Confess! Join ex-Catholic dykes group. Call Jill 426-4469.

Socialist-Feminism Discussion Bulletin: mvt. on: Trends in the women's mvt. reproductive rghts, lesbian/gay liberation, community org, wkng women, soc-fem theory. Available from: SOLIDARITY, A SOCIALIST-FEMINIST NETWORK, 725 O'Farrell #35, SF, CA 94109. (415) 775-7213. (\$3.95 including postage.) (c)

GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information in gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800 from noon till midnight.

Are you interested in forming a gay Communal Retirement Center? Join others in the Ganymede Society who are forming now. Write: Ganymede Society, c/o Karl Volk, 43 Whittier Blvd, Poughkeepsie, NY 12603.

IDENTITY HOUSE

Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5 pm Sat. for women, and Sun. for men. Free walk-in counseling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. (212) 243-8181.

NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination work — join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

D.O.B.

Suppt orgnzn for lesbians, 1151 Mass Av, Camb, Old Bap. Raps evry Tues, Thurs 8 pm; 35 pls rap 2nd Wed, last Fri. 8 pm & 3rd Sat. 7 pm; Parents & Coparents rap 1st & 3rd Mons, 8 pm. Softball evry Sun 3 pm Apr-Sept, weathr permtnng. Magazine Fld. Blmonthly mag FOCUS \$8. Mnthly social & fndralsng event. Info & office hrs 661-3633. All women invited to participate.

BOSTON LESBIAN/GAY CATHOLICS
Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston MF 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON, 355 Boylston St., Boston, MA 02116. (c)

FIGHT STATE REPRESSION

NAMBLA (North American Man/Boy Love Association) needs you to help us in our fight for sexual freedom for all. Write us at PO Box 174, Midtown Station, NY, NY 10018 or call (212) 807-8578. (29)

PUBLICATIONS

Free T-Shirt with \$35 mail order! Annotated Lesbian/Feminist bk & record catalog for two 20¢ stamps. Womankind Books, Dept GCN, 10 W. Carver St., Huntington, NY 11743. MasterCard & Visa!

Subscribe to BIG MAMA RAG, a monthly feminist newsjournal. \$6 per year, \$10 outside the U.S. FREE to prisoners. Contact BMR, 1724 Gaylord, Denver, CO 80206.

GRAB ITT

Read *In These Times*, the independent national socialist newspaper. Each week brings fresh and responsible socialist analyses of critical issues & unique features. Congressperson John Conyers says we're "invaluable." SF Supervisor Harry Britt supports us. Why don't you read us? 6 mo sub/10.95. In *These Times*, 1509 N. Milwaukee, Dept A, Chicago, IL 60622. (29) (30x)

FOCUS

A Journal for Lesbians. America's oldest literary mag for lesbians. 11 yrs continuous publication. Fiction, poetry, reviews, essays, graphics. Quality our only criterion. Submissions as well as subscriptions always welcome. Or come see us, first Weds of the month. 7pm at OCBC, 1151 Mass Av, Camb, MA 02138, or DOB office. \$8/yr for 6 issues. \$1.35 + 40¢ postage for sample copy. \$10/yr for libraries. Plain envelope. For further info (617) 259-0063.

GUARDIAN: Independent radical news-weekly. Covers Gay, women and minority struggles, and international progressive movements. Special offer 4 issues FREE. Write Guardian Dept. GCN, 33 W 17th St., NY NY 10011. (ex)

Monthly calendar of women's events in Maine, New Hampshire and Vermont, \$1 for sample issue, \$7.50 per year. Write: Full Circle, P.O. Box 235, Contoocook, NH 03229. (15)

PLEXUS

San Francisco Bay Area Women's Newspaper since 1974 brings you monthly feminist news, reviews, features, community forum, calendar & more. Subs are just \$8/yr; sample copy \$1.545 Athol Ave., Oakland, CA 94606. (1/mo)

New Spring lesbian/feminist annotated booklist for \$1.00. Womansplace Bookstore, (GCN) 2401 N. 32nd St., Phoenix, AZ 85008. (41-10x)

HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)



TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, *Prison Memoirs of an Anarchist*).



This place is extremely hard on us gay women. I have a lady here and we went to lockup twice for kissing (15 days each time). Listen you would really be helping me out a lot if you would put my ad in your paper so I could get some mail. I'm from New Jersey and since I don't know anyone down here it gets lonely. LuAnn PERCOSKIE, 150953, FCI Box 307, P.O. Box 147, Lowell FL 32663.

I'm 5' 2", 130 pounds of nothing but fun. But I'm choicely, and my choice is women. I'm seeking a lesbian friend. martha HUBBARD, Box A, C-12, Alderson, WV 24910

Please write. Annette PATERNOSTRO, Box A, FCI, Alderson, WV 24910

I'm interested in yoga, excersize class, aerobic dancing, and English literature (also Gay Life . . .) I would like to know more about your magazine on such a life. I feel like I'm falling in love. I'm very nervous and excited, but would enjoy knowing more from the outside. Could you help me? Happily confused, Donnica ROGERS, N27307, P.O. Box C, Dwight IL 60420.

Interested in writing all serious minded people with good conversation. Will exchange photos. Glynda PHILLIPS, #104694, Leila PROCK, #105770, Mabel Basset Correctional Center, Box 11492, Okla City, OK 73136

I'm a lesbian incarcerated in NCCCW and would love to correspond with other lesbians. Thank you so much for your time. Kathy STOKES, #27610-3899, 1034 Bragg St., Raleigh, NC

I'll be out Feb. 83 and am hoping to have some friends to help me find the right road in life when I am released. Jeanny REYES, #N27174, Dwight, IL 60420



Well-adjusted, understanding, flexible, down-to-earth person with a moderate sense of humor. I am 30 yrs old, 5' 9". Would like to hear from all who are interested. James BROWN, #159-436, Box 45699, Lucasville, OH 45699

GWM 26 seeking BM 30-50 to be gather I never had. Serious minded only reply. Your photo gets mine. John CRAWFORD, #14799, Box 41, Michigan City, IN 46360

Baby face in prison and out soon seeks a serious permanent 1 to 1 relationship with an older gay man who has the means and time to write as well as visit on a regular basis. Fr/A, Gr/P Photo Please. Jeffrey GAMBORD, #C-26865/D-8324, Box A, San Luis Obispo, CA 93409

30 yr. old GM wants correspondence that will, hopefully, turn into a good relationship. I'm 5' 9", 160 lbs, long auburn hair. I'm extremely passive and into fetishes and pleasing a lover. Keith CAPEZIO, #C39376, Rm 6298, Box A-E, San Luis Obispo, CA 93409

Seeks friendship and correspondence. 6' 1", 175 lbs., brown eyes, black hair. Gays especially, but everyone welcome to write. Fred MERRITT, L-2-N-13 #061462, Box 747 Starke, FL 32019

I'll be released in 1 1/2 yrs. 6' 3", 180 lb. I am majoring in Costume Designing and Theater History. I'm lonely and like to write. Terry HEITMAN, 929 North Robertson, Springfield, MO 65804

5' 9", 150 lb., brown hair, hazel eyes. I'm understanding, cheerful and need love and affection. Rodnie STEWART, #38426, Box 900-5-C, Jefferson City, MO 65102

I like camping, fishing, hunting, painting landscapes, and guys. I dig two way sex (you know what I mean?) Do you have any books on witchcraft or on the law. Write soon. Tommy BLANKENSHIP, 48491, 818 Jefferson Ave. Moundsville WV 26041.

I'm a close friend of Tommy's (above), if you know what I mean, and I do like to go and dress drag. Would you please put me on your penpal list? Thanks! sweets, Jay Walter PITZER, 49372, 818 Jefferson Ave., Moundsville WV 26041.

I'd love to correspond with people who have a radical understanding of life in these times. As it is now 'justice' serves only those who can pay for it. I'd better stop now before I get angry the way I always do when I think about judges, cops, lawyers, etc. etc. Willie DARDEN, Jr., #10878-19-2107, P.O. Box 747, Starke, FL 32091.

Goodlooking, part-time grad student, prisoner getting out this summer, hoping to relocate in Boston, looking for assistance in finding work and good relationships. Love all aspects of life and men. Academic resume available on request. Charles E. "Chip" SKINNER, 32439, P.O. Box 2800, Lincoln, NE 68502.

A Brothersong for a New Beginning (for my fellow gays both in and out): My friends, As the butterfly enters the cocoon and emerges changed, so you have entered these walls and will emerge changed. Not by the will of an 'other' authority, But by self-willed authority, Though your conscious mind may not be aware of the possibilities yet. Join, me, in growing to know our own selves, sharing them, taking the path of graceful change, sharing success, understanding failure, supporting each other in the growth. There is no limit. Terry Barkley, Soledad

Prisoners Seeking Friends

Just for our info here at the Prisoner Project, people inside or out, who feel they've been treated badly should send their lamentations, complaints and other stories to GCN Prisoner Project, 167 Tremont St., Boston MA 02111. Don't expect replies or solutions. We're just looking for patterns that will help keep the penpal space active and a good place to meet some amazing people (people with convictions!!). Thanks.

I am still receiving your newspaper and am pleased with it. I would like to be put on your pen pal ad. Thank you. Towara COCHRAN, #144997, Box 779, Marquette, MI 59055

I'm getting out of prison in 162 days and haven't got a friend on the streets. Please help me make some friends before I get out in May next year. Respectfully, Steven WALKER, #22066, Box 9000, 5B-14, Jefferson City, MO 65102

Brunet, no body hair, 20, 145 lbs. Lonely and would like correspondence with other GM for pen pals and possible loving relationship. Getting out 10/10/83. David BEAUDOIN, #166275, 777 W. Riverside Dr., Ionia, MI 48846

Seeking correspondence with a mature, warm and understanding person. Kindness, compassion, sincerity, have no height, weight or color. Kenneth WALLACE, #039873-1415, Box 1100, Avon Park, FL 33825

Transvestite, full-blooded Chippewa Indian, I only ask that you be sincere with me, as I'm lonely for a man who can hold me and love me. Patricia (Patricia) REITER, #127553, Box E, Jackson, MI 49204

I don't know what the free world is like right now. Maybe you can tell me so I won't be so alone a year from now. Luke MORING, #483543, Box 518, Zephyrhills, FL 33599

A lot of people say I am very good looking. I will be getting out soon. Please write. Thanks and love. Stanley DEHOLLANDER, #162388, 747 W. Riverside Dr., Ionia, MI 48846



ATTENTION ALL PRISONERS!! Peoples Law School will send you a FREE pamphlet called "How to Use a Law Library" if you write them at Peoples Law School, 558 Capp St., San Francisco CA 94110. They are especially interested in reaching more women in prison.

NOTE TO PEOPLE WHO WRITE PRISONERS: If you get no response (rare) from writing one of the prisoners, it may be because he/she has been moved to another prison (and they don't usually forward mail!). One of prisons' main ways to destroy attempts by prisoners to defend themselves with lawsuits and to form "unions" and social support networks generally is to keep moving the "troublemakers" (the type that read GCN, for example) from one prison to another. It is also a form of punishment for activism to move them away from where their families and friends live.



Calendar

weekly events

sunday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 3:30-5pm at Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 497-8282. Please send all BAGLY mail to: GCN, Box 10GY.

Boston, MA — Black and White Men Together of Boston meets at 2pm the second Sunday of the month at 57 E. Springfield St. (So. End). Info: Richard 247-3043 or Tom 536-3392.

Cambridge, MA — Overeaters Anonymous, lesbian meeting. Old Cambridge Baptist Church, 1151 Mass Ave. Sun eves 7:30 pm, DOB office.

Framingham, MA — Tricounty Assoc. (Framingham, Milford, Franklin area). Social and support group for gay and lesbian community. Info: 376-4323 or 473-3529.

Boston, MA — "Musically speaking," women's music, ideas, announcements. WMBR, 88.1 FM. 1-3pm.

Boston, MA — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

Boston, MA — Merrymount Music Society. Informal meetings and concerts for gay and lesbian musicians and music lovers. Info: 266-9423.

Boston, MA — "Sharing Voices," a monthly potluck supper and open reading for all women who write. First Suns. Caudron Experimental Theater, 22 Randolph St. (near Dover T Stop). 5pm Info: 542-8575.

Boston, MA — Boston's Other Voice. (WROR, FM 98.5) 11:30pm.

Orleans, MA — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays. Info: Box 1614 Orleans, MA 02653.

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: 263-4882. All are invited.

Concord, NH — Concord Area gay Youth, support group for youth 16-22, rap session and social time. Carpools & counseling available. Info: Scott or Joe 224-6931.

Keene, NH — Potlucks and other fun get-togethers for lesbians. First Suns (2pm) and third Tues or Wed (6pm). Info: Keene Klon-dykes, Box 261, Gilsum NH 03448.

Central VT — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal. Info: Box 42, Barre, 05641.

Orono, ME — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

Northern VT/NH — League of Gays (LOGS) meets third Suns. Info: (802) 826-3618 or write: Box 703, St. Johnsbury VT 05819.

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

Northampton, MA — Open Gay Men's Rap Group sponsored by Pioneer Valley Gay People's Alliance. 7-9pm. People's Institute, 38 Gothic St. Info: (413) 584-7903.

Nashua, NH — Nashua Area Gays meet 8pm. Info: Tony 424-3252, or write: Nashua Area Gays, Box 3472, Nashua 03061.

Portsmouth, NH — Diagnosis and treatment of sexually transmitted diseases. Men and women. NH Feminist Health Center, 232 Court St. 5-6:30pm. Mon. eves. Info: (603) 436-7588.

tuesday

Cambridge, MA — Lesbian SM support group. Every Tues. 7:30pm. Info: 776-7957. Open to lesbians supportive of or into SM.

Boston, MA — Urania: lesbian and bisexual women's SM support group. Safe, non-competitive space for women of all levels of experience to share political and personal aspects of our sexuality. 131 Cambridge St. 7:30pm. Info: Hathor 623-7258.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

Pittsfield, MA — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

Manchester, NH — Manchester Men's Group, weekly support group for gay and bisexual men, meets Tuesdays at 7:30pm for coffee and discussion. Info: Joe (603) 224-6931.

New London, CT — New London Gay Men's Forum, support group for gay and bisexual men. Info: 447-0155 (Noon to 7pm).

Portland, ME — Gay/Lesbian Alcoholics Anonymous meeting at First Parish, Unitarian. 425 Congress St. 8 pm. Open to all.

Brattleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant. 25 Elliot St. 7:30pm.

wednesday

Boston, MA — Fathers in Transition, a group of gay/bi fathers meeting Weds. for friendship and support. Info: Exodus Ctr. 266-0612, or write: Fathers in Transition, c/o GCN Box 6, 167 Tremont St., Boston, MA 02111.

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY). New persons' meeting 6:30pm; general meeting and group discussion 7-9pm. For youth 22 and under. Evangelist Church, 35 Bowdoin St. (Beacon Hill) info: 497-8282.

Boston, MA — Boston Gay Men's Chorus meets every Wed from 7-10pm at the YWCA, 140 Clarendon St. (So. End). Info: 625-3247.

Cambridge, MA — INTRODUCTORY, an open discussion group for all women, meets at the Women's Center, 46 Pleasant St. Topic: Women's Passivity in Communication. 8pm.

3 thurs

Boston, MA — "Towards a Healthy State-Reaganomics and Health Care — A Prescription for Tragedy" a presentation and slide show by Victor Sidei M.D. 7:30pm, BU School of Communication Auditorium, 640 Commonwealth Ave. \$2 donation. Info: Mobilization for Survival 354-0008.

Boston, MA — GCN proofreading. Call 426-4469 if you'd like to help out. Thursday afternoons and evenings are the times we need people most. See next week's news this week!

4 fri

Boston, MA — GCN VOLUNTEER NIGHT! Come help send out the paper to our subscribers. Refreshments and good times. Come anytime after 6 to our new space at 167 Tremont St. (near Boylston T stop) Call 426-4469 from phones nearby on street if downstairs door is closed when you arrive.

Boston, MA — Chiltern Mt. Club, Inwood Manor weekend ski trip. info: Peter (617) 623-5368.

Cambridge, MA — Boston National Organization for Women (NOW) Lesbian Rights Task Force meets 4th Wed. of month at 99 Bishop Allen Dr. (Central Sq.) Plan lobbying, public educ. and consciousness raising. Info: 661-6015.

Boston, MA — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

Boston, MA — Lunchtime for lesbians. Isolated during the workday downtown? Interested in a lunchtime hangout/discussion group? Come to 80 Boylston St. Rm 855 (corner Boylston and Tremont). Noon. Info: 542-5186.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Cambridge, MA — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807.

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Hyannis, MA — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

Nashua, NH — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the 2nd Wed. and 4th Thurs. 7:30pm. Business meets on 1st Sat. Info: (603) 889-1416.

Bridgewater, MA — South Shore Gay and Lesbian Alliance meets Weds. Info: 584-4997.

Hartford, CT — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

Hampden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

Cambridge, MA — Narcotics Anonymous Gay Meeting. 7 Temple St. (Central Sq.) 8:30-10pm. A twelve step recovery program for those whose "drug of choice" was other than alcohol.

thursday

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 424-1993.

Somerville, MA — TV/TS Peer Support Group. Gender Clinic. Info: Martha 666-8280.

Northampton, MA — Pioneer Valley Gay People's Alliance now forming. First and Third Thursdays. Info: (413) 586-5979.

Cambridge, MA — Lesbian Liberation, an open discussion group. 8-10pm. Women's Center, 46 Pleasant St. Info: 354-8807.

Cambridge, MA — Lesbian Mothers, a new support group for women dealing with the issues of being a lesbian mother. Women's Center, 46 Pleasant St. 8-10 pm. Info: 354-8807 (Diane or Sandy).

Boston, MA — Chiltern Mt. Club, Snowshoe hikes in the White Mtns. Info: Roy (617) 661-1436.

Boston, MA — "PIRATES" the story of women living, loving and fighting for survival aboard the pirate ship Sea Witch 15 years after the nuclear holocaust. Every Fri. and Sat. eve thru Feb. 26. 8pm. Caudron Experimental Theater, 22 Randolph St. (near Dover T Stop) Tickets \$5 in advance, \$7 at the door. Work exchange available. Info: 542-8575.

5 sat

Hartford, CT — Country dance for Lesbians and Gay men! Contrasts, circles, international folk, all dances taught. Hamlin Hall, Trinity College. \$3.8pm.

Cambridge, MA — "Vietnam: 10 Years Later" a teach-in on the 10th anniversary of U.S. withdrawal from Vietnam, covering history of the war, its effects on Vietnamese and American society, the anti-draft movement and the current attempt to rewrite history. Noon-6pm Harvard Law School, Langdell Hall, 1545 Mass Av. \$3. Info: Boston Alliance Against Registration and the Draft (BAARD), 354-0931.

Boston, MA — "PIRATES" see 4 fri listing.

Cambridge, MA — Lesbians with children Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

New London, CT — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

Storrs, Ct — U/Conn Gay Alliance meets 8:30pm Rm 216 A, U/Conn Student Union.

friday

BOSTON, MA — GAY COMMUNITY NEWS (THAT'S US!) ALWAYS NEEDS HELP SEND. ING OUT THE PAPER ON FRIDAY EVES. COME BY FOR A FEW HOURS TO OUR NEW SPACE AT 187 TREMONT (ON THE COMMON, NEAR BOYLSTON T STOP) ANYTIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! INFO: 426-4469, THANKS!

Hartford, CT — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Weekly meetings of Lesbians United. Info: Women's Services center. 499-2425.

Concord, NH — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

Providence, RI — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo Line 751-3322 (eves).

Cambridge, MA — Amazon Lesbian Al-Anon. Mt. Auburn Hospital. (Living room, Clark bldg.) 8-9:30pm. Newcomers meeting from 7:30-8pm on the first Friday only.

saturday

Providence, RI — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo Line 751-3322 (eves).

Boston, MA — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports and outdoors events. General info: John 275-1336; Linda 734-4066; John 864-0823. Volleyball: Jay 262-4896; Basketball: Kieran 232-7229.

coming events

Boston, MA — Preparations for a march as part of International Women's Day celebration. Alternate Weds. beginning Jan. 5. 7:30pm. UMass Boston, 100 Arlington St., Rm 622. Info: Lisa 646-7707.

Portsmouth, NH — "Deathtrap," a gay thriller by Ira Levin, will be performed thru Feb. 6 at Theater by the Sea. Info: (603) 431-6660.

Boston, MA — "Images of Travel," photos by Susan Dorfman, will be shown thru Feb. 26 at the Caudron Experimental Theater, 22 Randolph St. (near Dover T stop, Orange line, off Harrison Ave.) Info: 542-8575.

feb 1 tue

Cambridge, MA — Boston chapter Parents and Friends of Lesbians and Gays meets 7:15pm, Conference rm 1A, Sherrill Hall Library, Episcopal Divinity School, 99 Brattle. Info: 436-5393.

2 wed

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) will hold a discussion on "coming out", from 7-9pm, St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill) info: 497-8282.

The deadline for Calendar items is Monday at noon for the following issue.....



"UNNATURAL ACTS"

6 sun

Boston, MA — Front Runners/Boston annual meeting. 39 Milford St. Info: 825-0181.

Cambridge, MA — New Words bookstore hosts a reading by Cheryl Clarke in celebration of her new publication "Narratives: Poems in the Tradition of Black Women" 2-5 pm. 186 Hampshire St. \$2 Donation. Info: 876-5310.